THE Gallants Burden.

A Sermon preached at Paules Croſſe, the twentie nine of March, being the fiſt Sunday in Lent. 1612.

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TO THE HONORABLE
SIR WILLIAM GOSTWICKE
Baronet, and his worthy Lady the Lady
IANE GOSTWICKE.

HOnorable Sir, I acknowledge freely, that the world is oppreſſed with the Preſſe, and the confluence of Bookes hath bred a confuſion of errours, of vices; ſo hard it is to diſtinguiſh betwixt profitable and vaine Writings; and having culled out the beſt, ſo eaſie is it with much good Meate to ſurfeit; yet is not therefore Meate vnneceſſarie: It is no ſober inference, becauſe both Text and Readers haue been corrupted with falſe Gloſſes, to reiect all Expoſitions, all Applications: both are fit, this latter moſt neceſſarie, for our Vnderſtanding is better then our Conſcience: there is ſome Light in our Mindes, little Warmth in our Affections: So againſt Nature is it true in this, that the eſſentiall qualities of Fire, Light, and Heat, are deuided; and to ſay, whether our Light of Knowledge be more, or our Heat of Deuotion leſſe, is beyond mee: Let this (conſidered) plead for mee, that I (doe but) rub this ſowning Knowledge in vs, to bring it backe to ſome life of Obedience: If any feele their thicke Eyes hence to receiue any clearenеſſe; or their vnmmed Affections to gather (the leaſt) Spirit, let them at once, giue God the glory, and take to themſelues the comfort. Sinne hath got ſtrength with Age, and againſt all naturall order, is more powerfull, ſubtile, and fuller of actiue dexteritie now in the dotage of it, then it was in the nonage: Both Pulpit and Preſſe

are weake enough to resist it. If therefore this small Carriage of Reproofe can wound (but euen) one of his Limbes, it shall a little enervate his tyranny. What soeuer this Sermon is, it is wholly yours, and he that made it: whose Patronage, I could not be ambitious of, if I should only fix my eyes on my owne deseruings: but in the affiance of your good natures, mature iudgments, and kind constructions of my weake endeauors, I haue presumed to make you the patron of my Labors, who was freely the Patron of my selfe. I know, that Gods word can countenance it selfe, and needs not the shelter of an humane arme, not, though it haa as many Edomites to deride it, as it hath Patrons to defend it: But I finde not onely the best writings of the best Men, but euen some of those holy Bookes, inspired from Heauen, bearing in their foreheads (as from the penne of a Dedication. I confesse, it is not all for your protection somewhat for your vse; and you are blessed in fauouring that which shall be best able to fauour you. May I therefore intreate your Honours to giue it happy entertainment to your owne hearts, fauourable protection to the worlds eyes; so shall it and myselfe be (yet more) yours. The God of all power and mercy be as faythfull a shadow of refreshing to your soules, as your kindnesse hath beene free to my wants, who must euermore.

Your Honors still
faythfull obseruant.

Tho. Adams.

THE GALLANT'S BVRDEN.

Esay 21. Ver. 11. 12.

The burden of Dumah. *He calles vnto me out of* Seir, *Watchman, what was in the night? Watchman, what was in the night? The Watchman sayd: The morning commeth, and also the night. If ye will aske, enquire: returne, and come.*

Vò breuior, eò obscurior: the shorter this Propheſie is, the more myſticall. In holy Writ, theſe two thinges euer concurre: (*Sententia breuis, res ampla*) a finite Sentence, an infinite Senſe: As in a little Map we ſee a world of Countries, and what the Foote cannot meaſure in many dayes, the Eye peruſeth in a moment: this is the little Mappe of *Idumea* or *Edom*, (wherein we may ſurvey the ſtate of that whole Region) not much vnlike the ſituation of it, ſtanding (in this Chapter) betwixt *Chaldea* and *Arabia*: The Burdens againſt them both are heauy, and the Plagues aggrauated with more circumſtaunces: *The burden of Dumah*, (though ſhort) ſhall weigh with them graine for graine.

As you trauaile with me into this Countrie (by the guidance of that inlightning ſpirit) tie your conſiderations to two eſpeciall thinges; the *Mappe*, the *Morall*. In the Mappe you ſhall finde 1. an *Inſcription*, 2. a *Deſcription*: In the Inſcripton obſerue, 1. the name of the Countrie: Diuiſion.

Countrie: 2. the nature of the Prophecie. The Description reſtes it ſelfe on 3. Obiects; 1. a Mountaine, 2. a Watchman, 3. an *Edomite*: where is ſhadowed 1. vnder the Mountaine, Securitie: 2. vnder the Watchman, Vigilancie: 3 vnder the *Edomite*, Scorne. Now, if you aske (as they did the Prophet *Ezekiel*) what theſe things meane? the Morall directs you, 1. by a Queſtion, 2. by an Anſwere: The Queſtion would know, what was in the Night: The Anſwere declares it, 1 by a Reſolution, 2. by an Aduice: The Reſolution *(Venit manè & Veſperè) The morning comes, and alſo the night:* the Aduice, *If ye will aske, enquire: returne, and come.*

Morall.

Dumah.

In the Inſcription, we propounded to be conſidered 1. the name of the Country, 2. the nature of the Prophecie: For the Country, there is ſome queſtion what this *Dumah* ſhould be: ſome affirme it to be the Country of the *Iſhmaelites*, and to receiue the name from *Dumah*, that ſonne of *Iſhmael*, mentioned *Gen. 25. 14.* but that *Dumah*, with other the ſonnes of *Iſhmael*, inhabited *Arabia*, which is burdened in the Prophecie following, diſtinctly ſeuered from this: This *Dumah* then was the Countrey of the *Idumeans* or *Edomites*, the place where *Eſau* and his generation dwelt: this is cleare by the Mount *Seir*, which was an Hill of the *Edomites*: *Aribon didſt reioyce at the Inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do vnto thee: thou ſhalt be deſolate, O mount Seir, & al Idumea wholy, & they ſhall know that I am the Lord.*

Ezech. 35. 15.

Pearphæreſin.

This *Idumea* is heere called *Dumah*: Thus God inſinuates his contempt of that rebellious and accurſed nation, by cutting ſhort the name, as vnworthy to ſtand in his Booke, graced with the full length: the eſtimation which the wicked beare with God is here expreſſed: he thinks the mention of them a blurre to his ſacred leaues: how ſhall their perſons ſit in his Kingdome with honor, whoſe names may not ſtand in his Booke without diſgrace? Sometimes they are concealed, as *Dines*: that reall

Luke. 16. 19.

Parable

Parable giues no other title to the condemned churle: Christ allowes the Tyrant *Herod* no other name then a Fox: *Goe tell that Fox, &c.* God calles those Princes, the *Bulles of Bashan on the Mountaines of Samaria*: they would be blottes to his holy Booke, if they were expressely named. Sometimes they are named, (but) with abbreuiations; *Dumah* for *Idumea*: Thus *Aram* is called *Ram*: *Ephesdammim*, a Coast of the *Philistines*, neuer spoken of without Contempt, is twice thus curtalled. *1. Chro. 11.* It is called *Pasdammim*: and *1. Sam. 17. Dammim.*

Luke. 13. 32. Amos. 4. 1. Ruth. 4. 19. 1 Chro. 11. 13 1 Sam. 17. 1.

Let not this Obseruation slippe from vs without our vse: If God take letters from the name, hee intends to take blessinges from the person: when *Ieconiah's* curse is written in the cutting off his Posteritie from the throne of *Dauid*, and himselfe from the prosperitie of the earth, he is called *Coniah*: the reason is added, *Hee is a despised person*, let him haue a shortned Name: *A broken Idoll, and an vnpleasant Vessell, &c.*

Ier. 22. 28.

Thus GOD crosseth the Worlds fashion, by putting them in his Chronicle, which are not heere thought of; and leauing those out, which the World boasts of as her glory: to a soule that hath more Affection in her, then Religion, it seemes a great matter of pitty: that *Plato*, *Cato*, *Alexander*, and some of those mighty Romaine *Cesars*, honoured with the graces of Nature, the bounties of Fortune, and the greatest Glory, the forc'd world could yeeld them, should yet want a name in Gods booke, a place in his Kingdome. Greatnesse is the faireſt obiect to the eye of the World, Goodnesse to the eye of Heauen. There is a glorious splendour in pompous Honour to draw the eyes of Admiration after it; it little affects the sight of God, if Virtue giues it not a *Lustre*: hee that is goodnes and greatnes it selfe (when others haue it in the concrete, good and great, hee hath & deserues it in the abstract) is pleased (to preferre his title of *Optimus*, before that of *Maximus*, and) first to be called Good, and

Exod. 14.

and then Great. His affections ſhould be ours: he is the abſolute precedent of our imitation.

There are infinite wayes that conduct to ſeeming Honour, excluding Vertue; the end of them all is ſhame: ſince of a naturall man it is true, that (*Quantò ornatior, tantò nequior*) The more adorned, the more wicked: our Bonnets vaile, our Knees bow to many, whom the ſight of Heauen and Vertue ſcornes: This imparitie of men liuing, is made euen by Death, who ſweepes all (Beggar and Prince) with his impartiall Beeſome into one Bagge: and when Iudgement comes, they are made odde and vnequall againe; for then, the leaſt in the worlds eſtimation, ſhall ſitte downe with the bleſſed Kings and Patriarches in Heauen, when Kings and Patriarches without grace ſhall be excluded. If you deſire your names to be regiſtred with the Penne of Eternitie, write them your ſelues with the Penne of Charity: the Booke of Grace, is the Counterpaine to the Booke of Election: they are written in Heauen firſt, and there GOD readeſ them: Wee cannot ſee into this Booke through the thicke cloudes of the Ayre and Sinne; let vs write them in the leaues of Obedience, and there read them: they ſtand ſure with God before, not ſure to vs till now: Write them in the entrals of the Poore, in the ruines of the Church by you bettered, repayred, maintained, (*Non norunt hæc monumenta mori,*) and you ſhall one day heare the Iudge himſelfe, read them in the audience of all the World, to your ioy, crowne, eternitie of bliſſe.

2. Tim. 2. 19.

2. Pet. 1. 10.

Math. 25.

Chriſt diuerted his Apoſtles triumph to an other honour: they were little leſſe then proud, that the Diuelles were ſubdued vnto them through his Name, whom they ſerued. True (ſayth Chriſt) *I ſaw Sathan fall from Heauen like Lightning; neuertheleſſe reioyce not that the Spirits obey you, but reioyce that your Names are written in Heauen.* Reioyce not of your innobled Bloods, admired with liuing

Luke. 10. 17.

ver. 20.

prayſes,

praiſes, & reſcued from the iawes of oblivion by ſumptuous Sepulchers: there is ſmall matter of ioy, that the Name liues in bright honour on Earth, when the Soule lies in the ruſting miſeries of Hell: but reioyce on your aſſurance of memoriall with God: *The memorie of the iuſt ſhall be bleſſed; but the name of the wicked ſhall rot.* A great name commonly ariſeth either from blood, popular Applauſe, or golden Trappings: the laſt vſeth a man like a Counter that ſtands now for a Million, inſtantly for a Peny: The firſt finds Honour, perhaps deſerues it not, leaues it by ſucceſsion: The middlemoſt is vnconſtant, as the cauſes are: the vulgar opinions, whoſe diſtracted voyces ſeldome hit on the ſame tune, or neuer keepe it long. The Monarches of the World haue large and tedious Titles, according to their ſeuerall Dominions: Good lucke haue they with that Honour, which the hand of God reacheth foorth vnto them: there is a Title that betters all theirs; thoſe are foulded vp in time, that periſheth; this brings Honour without end or limits, to be a Chriſtian; ſuch haue their Names producted in Gods booke, to ſhew that they ſtand written with Golden letters in the Lambes booke of Heauen: *Abram* ſhal be called *Abraham*: *Iacob*, *Iſrael*. The *Hebrewes* well obſerue, that God to thoſe he loued, added a letter of his owne name (that *tetragrammaton*) *Iehouah*: as the letter *He*, to *Abrahams* and *Sarahs* name: the letter *Iod* to *Ieboſuas*, who was before called *Hoſhea*.

Prou. 10. 7.

1. Deſcent.
2. Honour.
3. Wealth.

It was happy for *Mordecai* that his name ſtood in the *Perſian* Chronicles, that *Ahaſhueroſh* might read him: his ſeruice ſhall be found out with rewards, array him with the Kings Robe, ſet him on the Kings Chariot, and proclaime his Name through the popular ſtreetes, *This is the man, whom the King will honour*. It is more bleſſed to ſtand in the Chronicles of Heauen, regiſtred by the Pen of that eternall Spirit; we ſhall one day ſit with the King in his Throne (*Vincenti dabitur ſedere, &c.*) and

Eſter. 6. 9.

Reuel. 3. 21.

Philip. 3. 11. Pſal. 149. 9.

put on his Robe of Glory; (*Bee faſhioned like his glorious body,*) *Such honour haue all his Saintes.* It is the decree and promiſe of him, whoſe Word is more ſtable then the foundations of the Earth: *Thoſe that honour mee, I will honour.* Reuolue then his ſacred name in your ſanctified mouthes; ſing *Hoſanna's* to it heere, that you may ſing *Halleuia's* hereafter: and hauing drunke harty draughts of his Waters of Mercy, bleſſe with *Dauid* his great and glorious Name: the honour of your owne names is contained, nay conſiſtes in this: maintaine the glory of it with your ſtrength, ſound it with your prayſes, and (if need be) ſeale it with your bloods; and God ſhall write your Names (not ſhortned like *Dumahs*, but at full length, in a Booke neuer to be blotted out.

Burden,

The nature of the Prophecie followes, being the other branch of the Inſcription; *A Burden*: a matter not eaſily portable, but will weigh heauie on whom ſoeuer impoſed: the Burden is in two reſpects: 1. of the Prophet that beare it: 2. of the People that were to ſuffer it.

1 The Word of the Lord is to the Prophets a heauy Burden till they are deliuered of it: there is no reſt in the bones in the ſurcharged Conſcience, no more than to the pregnant Woman till ſhee be eaſed: I confeſſe, that Security, Vanity, abundance of Wealth, ſetting their ſhoulders to this Burden, make many a Prophet forgoe all ſenſe of the weight: *Ionas* loden with his Commiſſion for *Niniueh*, lay as ſecurely in the ſides of the Ship, as if the God of *Iſrael* had layd no Burden on him: but himſelfe was a Burden to the Ship, and the fury of the Waues, Windes, and his Anger that mooued all, was not appeaſed, till the Ship was disburdened of *Ionas*, that had disburdened himſelfe of the Meſſage of God. Let mee ſpeake it with griefe and feare; Were not the ſonnes of thoſe Prophets, (I meane) their ſucceſſors in Gods Miniſteriall worke: and the Word of the eter-

nall

all GOD is no lighter a Burden to vs, then it was to them: nay, let me adde (that, which is not to be thought of without trembling) there is the Burden of a Curse threatned to them that neglect this Burden; *Cursed is he that doth Gods busines negligently.* Least I should seeme bitter in applying this too generally, let mee freely speake what *Paul* applyes to his owne person, if hee slighted this ponderous charge: *A necessite* (which is no lesse then a Burden) *is layde vpon mee, and woe vnto mee if I preach not the Gospell.*

I know that our Harvest aboundes with plentifull and painefull Laborers, that beare the heat and Burden of the day, and according to their severall offices (whether in Overseeing, Planting, or Watering) with the sweat of their browes, they labour in Gods Vineyard: but to complaine of the evill that is, is no wrong to the good that is: *Many excellent things are spoken of thee, Oh thou Citie of God;* Oh thou Church of *England:* Oh might it be no wrong to thy perfections, no staine to thy Beauty, to condole some wants in thy Sonnes: It is sinne to be silent, where an impartiall speach may take good effect; the sweete deawes of holy Admonitions may from this place, (as the Liver) spread into all the Vaines of the land.

The Ministerie is a matter of both Honour and Burden: Are there none that catch at the Honour, will not meddle with the Burden, whose pined Flockes must either content themselves with a bare Pasture, or else stray foorth into neighbouring Commons, whiles they forget to breake their Maisters Bread; yea perhaps to set the whole Loafe before his guests? Are there none that load their mindes with the Burden of Cares, too heavy for a Christian soule to beare, the loade of Ambition, the burden of Covetousnesse so pressing them downe, as if they were exonerated of the Burden of the Gospell? But if any soule be sensible of this Burden, (as

one, into whose bowels God hath put the compassion
Esa. 62. 1. of distressed soules,) for *Zyons* sake hee will not hold his
peace: yea, let me speake it of him, that *Iob* of himselfe;
Iob. 32 18. *Hee is full of matter, and the Spirit within him compelleth him: The Word is in him like new Wine in Bottles, which must be vented, or will burst foorth:* And if wee slippe our shoulders from vnder this Burden, GOD can make the whole World too hotte for vs, and at last impose a Burden of another nature on our then weaker and more vnable soules, (the Mountaines and Rockes (if weighed in the Ballance) will be found lighter) the Burden of all their sinnes, whose Soules haue bled to death by our negligence: We may through our impatience and weakenes with *Ieremy* curse the dayes of our Natiuitie, and cry,
Ier. 20. Woe worth the time, that euer wee were borne to so troublesome an Office: But a greater woe and curse extends vs, if wee attend it not: passiue Corruptions in our selues, actiue Reproches, Iniuries, Oppositions of others, impulsiue Temptations of the Diuell, may make vs weary of our Callings; but his Word is in our hearts, as Fire shut vp in our bones, and wee shall be weary of forbearing; wee cannot smother the flames of it, but with tearmes of Defiance to the stoutest that beare a Forehead, we must declare it: God giues vs the prouision of this Burden beforehand, that we may stoope the shoulders of Patience and Zeale to it: Thus to *Ezekiel*
Ezek. 20. *Sonne of man*, I send thee to *Israel*. What are they? I will not dissemble with thee: *They are a rebellious house*: contumelies against thy selfe, blasphemies against thy maker, the bitings, smitings, woundings of tongues, hands, and swords; this is the Burden thou must beare: if any lighter and better things come, let them be (*preter spem*) beyond thy expectation. Thus is the Word a Burden to the person that beares it.

2. It is no lesse to them that must suffer it: the iudgements of God are heauy on whomsoeuer they light: a Mi-

Milſtone bound to the ſinner, & throwne with him into the Sea, will not ſooner ſinke him to the bottome, then theſe bound to the Soule, will ſinke it to the depth of depths: therefore Chriſt ſayes, *Better a Milſtone*, becauſe lighter. The wrath of the Lambe, at the conſummation of the World, is acknowledged more heauy then Rocks and Mountaines; and happy were it for thoſe reprobates, if ſuch intollerable preſſures could diſſolue them into emptines: Theſe on the body are more ſenſible, on the ſoule more miſerable. In the infancy of the World, Gods blowes were moſt outward; in this ripe (or rather rotten) age of it, they are moſt inward and ſpirituall: Wee haue no Beares to deuoure the Mockers, no Fiery Serpents to ſtrike the Murmurers: Gods puniſhments reach moſt to the Conſcience: (*Triplex circa precordia ferrum*) a ſenſuall and ſenſeleſſe heart without apprehenſion of Gods incenſed anger, (*Cor nullis violabile telis*) not made of penitrable ſtuffe: if Gods finger touch the Body, we grone vnder the weight; let his whole hand lie on the Soule, wee feele nothing: If this be not our Burden & Miſery, what is? Like curious Viſitors, will ye not beleeue this age to labour of this Sickneſſe, vnleſſe you behold ſome Symptomes? Let your eyes take notice (and that not without griefe of ſoule) of the deadneſſe of heart among vs. We ply the World hard, dally with Religion: We ſerue God in ieſt; our ſelues with all reſpect and earneſt: Our Deuotions are like Winter, froſty, miſty, and windy; of many natures, none other then cold: Nothing armes, charmes, and confirmes our ſenſes with attention, ſpirits with intentiõ, actiue powers with contention, but Vanity. Are not the Benches in Tauerns, & Theaters, often well repleniſhed, when theſe Seates are thin & almoſt empty? Are not the Allies in this Temple often fuller of Walkers, then the Quire of Petitioners? Conference with prophane, oſtentation of Cloathes, perhappes plottes of Miſchiefe, as frequent

Matth. 18. 6.

Reuel. 6. 16.

quent, as ſutes to God: (making it little leſſe then a deu of Theeues:) If men ſtumble into the Church, as company, cuſtome, recreation, or (perchance) ſl epe inuites many, they feed their eyes with vanities; If any drops be admitted into their eares, they are entertayned vnder the nature of conceits; Iudgments (they thinke) be none of their leſſons, they will not ſuffer their conſciences to apply them: Mercies they challenge and owne, though they haue no right to them: If this eſtate be not a miſerie, Iudgment, Burden, there is none: The fire of the Peſtilence is well quenched, the rumours and ſtormes of Warre are layd, the younger Brother of death, Famine, doth not tyrannize ouer vs: But there it is; our ſinnes and Gods wrath (for them) meet, and the heart is hardned: this is the ſoreſt Iudgment. Let me ſpeake a Paradoxe, but a truth; it is the plague of many, that they are not plagued: euen this is the puniſhment, the want of puniſhment, and the hand of God is then heavieſt, when it is lighteſt: heavieſt on the Conſcience, when lighteſt on the Carkaſe: it is true on them, what the Philoſopher ſayd of himſelfe (*Perierim niſi periiſſem*) they are vndone, that they are not vndone: God ſuffers their bodies to poſſeſſe, and be poſſeſſed of reſt: they ſing to Viols, daunce to Meaſures: their Heads ake not, Much leſſe their Conſciences: But (as to *Iſrael*, fat with Quailes) God withall ſends Leannesſe into their ſoules: the preſent Indulgence, giues ſufficient argument of future woes: they ſurfet on pleaſures, till death puts them out of breath: that worthie Father ſaw this their (ſelfe-commended) eſtate, and prayed againſt it; *Lord, heere plague; cut, maſſacre, burne me, ſo that for euer thou wilt ſpare and ſaue me.* This is (*Onus grauiſſimum,*) the moſt grieuous Burden. Securitie is the very ſuburbs of Hell: (*Miſerius nihil eſt miſery ſi non miſerante,*) there is nothing more wretched, then a wretched man, that reckes not his owne miſerie: as in

Ang. Domine, hic vre, hic ſeca, vt in æternum parcas.

inſenſible Heart is the Diuels Anuile, hee faſhioneth all ſinnes on it, and the blowes are not felt.

You wonder at the frequencie of Burdens, and that the Turtles of this Land grone out of this place, the ſad-tones of woe and miſerie Alaſſe, how ſhould wee ſing the ſongs of *Sion* to a ſtrange people? The Pulpit (I confeſſe) ſhould be the *Mercie-Seat*; but your ſinnes haue made it a *Tribunall*, or Bench of Iudgment: Nothing but the thunders of *Sinai*, (and ſcarce thoſe) can waken vs from our dead ſleepe: this is (*Ima ſecuritas*) deepe Securitie, fitly applyed to vs, whoſe is (*Sine curaeas*) an Age without care; or rather, if you will, (*Securus eas*) that loue none but our ſelues, and that not enough to ſeeke our owne peace: Let me ſpeake it in the tune of *Ieremie mourning*, (*Non habet vlterius, quod noſtris moribus addat poſteritas*) we flow with thoſe ſins, to which no following poſterity ſhall be euerable to adde; ſo ſpreading an infection of ſin is among vs, that, as in a great Plague, we wonder not ſo much at them which die, as at them which ſcape; ſo there is nothing a Wonder, Mirror, a Miracle in Nature, but he that liues vnſpotted of this world. if you thinke I ſpeake too bitterly, I would to God, it were not worſe then I ſpeake: I would your reformation might conuince our ſhame, and giue vs cauſe to recant this in the Pulpit: this turnes the Meſſage of *Edom* vpon vs; the Burden of *Dumah*, the Burden of *England*: We caſt from our ſhoulders the Burden of the Law, God layes on vs the Burden of Iudgement: we load God with our ſinnes, and preſſe him as a Cart with Sheaues: wee packe vp a bundle of Lyes, Blaſphemies, Adulteries, periuries, Extortions, Fraudes, and then haſten to the Croſſe of Chriſt to vnload them; as if preſsing our ſoules to Hell with wilfull ſinnes, yet Chriſt on the leaſt warning muſt eaſe vs: But the Promiſe is not to men laden with ſinne, but with ſorrow for ſinne: It is ſuch a load as muſt make

Amos. 2. 13.

Math. 11. 28.

make vs wearie, or we haue no promiſe to be eaſed.

But alaſſe, ſinne (which is Burden enough to ſinke the world) is made light by cuſtome; as if reſting in mans heart, it did (*Quieſcere in propriam ſedem*) ſettle it ſelfe in the owne naturall place: It is a philoſophicall Axiome (*Nullum elementum ſuo loco ponderat*) no element is heauie in the proper place: Though Sinne bee as
Zichar. 5. 7. weightie as a Talent of Lead, (ſayth the Prophet) yet it is at the Center, (when) got into the corrupted heart, and weighes light: and except the wrath of God fall vpon the naked Conſcience, Sinne lyes at the doore, and *Cain* neuer cries, *It is greater then I am able to beare*. *Iudas* had Burden enough of Treaſon, hypocriſie, malice, couetouſneſſe, to ſinke him downe; it was no Burden, till the finger of Gods wrath touched the tender heart-ſtrings, and then it preſſed him downe to his
Act. 1. 25. owne place. How many haue incuruate and oppreſſed ſoules: bowed downe with the *ſpirit of infirmitie* (nay of ranke iniquitie) more then eighteene yeeres, that are not yet ſenſible of their owne crookednesſe, nor the cauſe thereof? for it cannot be, but the deuoured Patrimonies of many Orphans, the ruines and depopulations of Townes, the deuaſtation of Holy things, ſhould be Burdens too heauie for a poore craſie Soule to ſtand vnder piles of Vſurie heauier then *Ætna*, Burdens of Bribes out-ballancing the Axeltree are more then the Gyants, *Theomachoi*, Monſters of Men, and Prodegies of Nature, were able to beare. We could not ſee a corrupted Lawyer, Citizen, Cormorant, goe ſo nimbly, and ſo bolt vpright vnder ſuch a maſſe of ſinne, if they had not ſome helpe: Heere it is the *ſtrong-man Sathan* (ſo it pleaſeth Chriſt to tearme him) puts vnder his ſhoulder, and makes the Veſſell goe tight and eaſie, with an equall Ballance, which could not elſe ſwimme vpon the Waters without ſinking: Pride could not elſe carry a whole Townеſhip on his backe, which his father Couetouſneſſe

uetouſneſſe had (but newly) deuaſtate, clambring vp to Honour, (as *Ionathan* to the Garriſon of the *Philiſtines*, by the raggednesſe of theſe two Rockes, *Bozez* and *Seneh*, ſo theſe) by the deſolation of our two maine Rockes, the Church, and Common-wealth. The vnmercifull Monopolies of Courtiers, the vnreaſonable Prices of Merchants, the hoords (if not tranſportation) of Graine with Cormorants, the aduantages made of the Poores neceſsities, vnconſcionable Fines & Rents, wringing the laſt Penny from their Purſes, and drop of blood from their hearts, (*Oh durum & importabile pondus*) an intollerable weight. Theſe wretches were neuer able to beare it without the ayde of the Diuell, who, whiles they draw with him in the ſame yoake, is content to beare all the Burden.

At laſt, when Preſumption hath left the Stage, and Deſperation begins to knit vp all with a direfull *catastrophe*, the Pulſes beating ſlowly, the Head aking vehemently, Body and Soule refuſing all proffered comfort, then the Diuell caſtes the whole Load on them, that at once they may deſpaire and die: then that which was lighter then Corke and Feathers, becomes heauier then Lead and Earth: God hath often ſtroue with them by his Word; they would neuer yeeld (*a vincet.*) Thou ſhalt *ouercome, Oh Lord:* Now (perhaps with *Iulian* too late) they pant out (*a vicisti,*) Thou *haſt ouercome:* Our crying in the day, could not wake them: that cry at midnight ſhall fetch them vp, *With the Burden* of Enuy, Couetouſneſſe, Drunkenneſſe, &c. And as it was doomed to *Babilon: Looke how much her glory and pleaſure hath been, giue her ſo much torment and ſorrow.* Nay, then the Diuell gets vp too (like a mercileſſe laylour) with the addition of his owne weight, to aggrauate their Woes. Striue then euery one to abate the Burden of Iudgement, by leſſening the Burden of Sinne. Euery repentant Teare that falles, waſheth a Talent from

Reuel. 18. 7.

this Burden: euery remorcefull ſigh, and faythfull
2.Cor.4.9. Prayer, diminiſheth the Load; that which remaines may preſſe, ſhall not oppreſſe: Chriſt will put vnder his ſhoulder; *Come all yee laden (exonerate animas)* vnload your Soules: hee bore them on his Croſſe, and our beleeuing Soules ſhall neuer feele the weight of them: the Croſſe only is left heauy to Blood and Fleſh; but to a Heart (made) ſpirituall, *Thy Yoake, Oh Lord, is*
Math.11 30. *eaſie, and thy Burden light:* Our owne heauy, but thine light.

Wee haue peruſed the Mappe, to the ende of the Inſcription, the Deſcription ſtandes next to our ſpeach; where we haue an *Edomite* ſtanding on Mount *Seir*, and calling to the *Watchman*, with the voyce of Deriſion; *What hee ſaw in the night, &c.* A proud *Edomite*, ſecuring himſelfe in the ſtrength of his owne armes, deriding the Prophet of God, which came againſt him with the burden of Warres: this is the ſenſe I faſten on. I haue read other Expoſitions, as if it was a queſtion of feare: I approoue and dwell on the former: from the perſwaſion then of immunitie, impunitie, and ſafe ſtanding out of
Seir and Security. the reach of Earth, of Hell, of Heauen, proceedes this Queſtion. *Edom* hath ſhaken off the Yoake of *Iſrael*, and begins to crowne his dayes with the Roſe-buds of Peace, and not to feare the Sword of *Egipt*, nor *Aſſur*, nor Gods himſelfe in heauen: their conceit was (though fainedly) as ſtrong of this Mount *Seir*, as the Promiſe of God was really true to Mount *Syon*, neuer to be moued, though the battlements of Heauen ſhot Thunder, and the pillers of the Earth quaked.

Hierom. There is queſtion about the Name of this *Seir*; ſome affirme it deriued from *Eſau*, as being the place where
Gen.36.9. he and his generation dwelt: Indeed the nature of *Eſau*, and the name of *Seir*, agrees fitly; for both ſignifie *Breſeled* or *Hairy*: but it had the name of *Seir*, before *Eſau* came thither. Some *Hebrewes* thinke the Mountaine

was

was called *Seir*, from the apparition of Diuels, who shewed themselues in the shapes of hayrie men, such as the *Fauns* were imagined to be. But most like to take denomination from *Seir* the *Horite*, *Gen. 36 20.* who inhabited there long before *Esau*: *And the Horites in their mount Seir, vnto the plaine of Paran*; it being the Countrie of the *Horims* or *Horites*: *Esau* was drawne hither for many reasons; 1. because that corner of *Canaan* about *Hebron*, where hee and his brother *Iacob* dwelt, were too scant for their Flockes: 2. because Mount *Seir* fitted *Esau's* minde, being a place of excellent hunting: 3. his Wiues were of that Countrie: 4. Gods Prouidence so disposed of *Esau's* remoual, that *Iacob* might liue in safetie: And euen in this, God wrought *Esau's* good, by putting him out of *Canaan*; for then with the rest of the *Canaanites*, they had been destroyed by *Israel*; but God made good that temporall blessing vpon *Esau* and his seed, which his father *Isaac* gaue him. Indeed the *Amalekites* (though deriued from *Esau*) were destroyed by *Israel*; but the reason may be thus gathered, because *Amalek* was the sonne of *Eliphaz* (the sonne of *Esau*) by a Concubine: the *Idumæans*, that were legitimate successors, were preserued: such was the different respects to the right, and to the bastard seed; for God is sayd to giue Mount *Seir* to *Esau*; *I gaue vnto Esau Mount Seir to possesse it*; therefore the *Israelites* amongst their spoyles of *Canaan*, were expresly forbidden to destroy it. *Yee shall not prouoke them; for I will not giue you of their Land, so much as a foote breadth, because I haue giuen Mount* Seir *to* Esau *for a possession.* Such was Gods mercy to *Esau* for his Fathers sake, that his posteritie was made great and honorable: But if the *Horites* first inhabited mount *Seir*, how comes the Posteritie of *Esau* to inioy it? It is answered in the 2. of *Deut. The Horims dwelt in mount* Seir *before time, whom the children of* Esau *chased out, and destroyed them before them, and dwelt in their stead.* So doth sinne

Mercer.

Gen. 14. 6.

Mercer.

Perer.

Gen. 27. 39. 40.

Mercer.

Iosh. 24. 4.

Deut. 2. 5.

Deut. 2. 12.

quench the very Cinders of naturall Affection, after it hath put out the flames of Religion, that the Children of *Esau* ceaſed not til they had extinguiſhed their owne kindred: the reſpect of Blood muſt giue way to Rapine and Malice: too weake is Nature to reſtraine the fury of ſinne, when it is ſtung by that fiery Serpent the Diuell. The *Romiſh* Mountaine doth claime ſome kinne of this *Mount Seir*, (at leaſt in the opinion of the *Iewes*:) There is one place in *Edom*, called *Magdiell*; this the *Rabbines* take for *Rome*, & ſay, that of the *Idumeans* came the *Romans*: it is not ſo locally, it may be well ſpiritually; For, for perſecution of the Saints, there is no ſuch *Edom* in the world, as *Rome*: But *Magdiell* ſignifies, *Praiſing God*: Oh bleſſed were *Rome*, if in this, ſhe could be called *Magdiell*. This *Seir* was a Mountaine of great ſtrength, not infertile: and as great probabilitie giues it, graced with either one or many goodly Cities: *Who will bring me into Edom, who will lead me into the ſtrong City?* Pſal. Neither may wee thinke, that the off-ſpring of *Edom*, when once made Dukes, nay Kings, contented themſelues to dwell in Tents.

But what if a Mountaine, what if a Citie, or the ſtrength of *Edom*, is it able to grapple with the Wrath of God, or buckle with his Iudgement? If any peece of the broad Eearth were Shot-proofe againſt the Anger of God (as they faine the Garden of *Heſperides* againſt the Planets) it would not be vnſought, vnbought: there haue been Mountaines and Cities before and after *Seir*, prouder and ſtronger then ſhee, that haue meaſured their length on the ground, and been diſſolued to duſt and rubbiſh; and *Edom* her ſelfe hath daunced the ſame meaſure. The World hath gloried in her ſeuerall ages of many goodly Cities; *Ninueh* the pride of *Aſſyria*, *Troy* the piller of *Aſia*, *Babilon* more a Region then a Citie, *Carthage* graced with 17. tributary Kingdomes; and let not *Ieruſalem* be ſhut from both the glory and

ſadneſſe of this relation: may we not ſay of them all now (*Etiam periere ruinæ*) That little of them is diſſolued to nothing. Thus God cooles and dampes the glory of *Iſrael: Goe you vnto Calneth, and ſee: and from thence goe vnto Hamath the great: then goe downe to Gath of the Philiſtines: be they better then theſe Kingdomes, or the border of their land greater then your border?* Amos. 6. 2.

Conſtantius ſpake of old *Rome*, that Nature had emptied all her forces on that one Cittie: the time came, ſhe was ouerthrowne, and her Walles made euen with the ground. The titles of new *Rome* are greater, not her Priuiledges: (ſhee is called, *Vrbs æterna*,) yet that Eternall *Babilon* ſhall fall, and her Honour be layde in the Duſt: her doome is paſt, and in the decree of Heauen, ſhe is already fallen for the more ſureneſſe; and all her Marchants (petty Leaſes taken out of her graund Leaſe) ſhall mourne bitterly for her: ſhee ſhall be made a Cage of vncleane Birdes, Owles and Vultures; as ſhe is now a Denne of vncleane Beaſtes, Lyons and Tygers. If any Cittie on earth might boaſt her Priuiledges, let *Ieruſalem* ſpeake; ſhee was called the *Holy Cittie*, and the *Cittie of God*: the Temple in her, a figure of the Church militant; as *Salomon* the buylder of it, was a Tipe of *Chriſt: Beholde, her Houſe is left vnto her deſolate*: Sinne layd her Pinacles in the duſt: At the murder of his Sonne, God with his owne handes, rent the Vaile, and after gaue the whole Fabricke a ſpoyle to the *Gentiles*: They that haue trauayled the lower Prouinces, teſtifie, that the rude heapes of ruined Churches, Monaſteries, and Religious places, are no leſſe frequent then pittied ſpectacles: Deuotion built them, kept them; Sinne polluted them, Hoſtility ſubuerted them: Sinne prepared the way for Ruine and Blood: the Idolatry within ouerthrew the Walles without: they could plead more then *Dumah*, they and their pleas are periſhed.

Let me not ſpeake as a Prophet, but as an Admoniſher: Is it impoſsible for the Sinne of *England*, to haue the like effect? Wee are ready to ſay in pride, what *Dauid* ſpake in the aſſurance of Fayth, *I cannot fall thou oh Lord of thy goodneſſe, haſt made my Hill ſo ſtrong*: Let vs prayſe God for that we haue, and pray that our ſinnes auert it not: Let *Dumah* ſpeake with this pride; though our Priuiledges be more, let our Preſumption be leſſe: it is wiſe and ſafe, to poſſeſſe more then wee boaſt of: though Nature hath bound vp the loynes of our Kingdome with a Girdle of Waues, & Pollicie rayſed an other fence of woodden Walles, yet God muſt put about vs a third Gridle, the bandes or circle of his Prouidence, or our ſtrength is weaker then the waters. It is an old and ſure rule againſt the Atheiſt, againſt the Worlding, that the whole cannot be perpetuall, whoſe partes be alterable: If the members of this great body, the World, change, faint and grow old, it argues a creeping decay to the whole: Let the Cormorant know (that would build his neaſt heere for euer) that parts of this land are alterable, therefore the whole not permanent. If the Plague takes away men, the fields grow barren; nay, the weeryed earth (after much induſtry) is dull in her fruits; like an vnnaturall Stepdame, ſhe produceth not good things of her ſelfe: if a Deluge ouer-run vs, wee and our glory vaniſh: God hath more meanes then one, to inflict his iudgments. It is with no leſſe admiration then truth reported, that a whole field in *England*, is turned in one moneth from a fertile ſoyle, to a moſt Barren waſt: It lyes from the danger of inundation, from the reach of the hand of warre; what then can turne it to a perpetuall barrennes? Thus, God raiſeth a mightie winde, that vncouers a mountaine of ſande, which ouer ſpreads the fruitfull valley to a great thickneſſe; and it is made worſe then *Carmel*, which God thus threatens: *I will turne Lebanon into Carmel*,

mell, and Carmell into a foreſt: it lyes in the power of mans ſinnes, to make God curſe his very bleſſings.

The Burden of *Dumah* is warre, Mount *Seir* feares it not: If the booke of our hearts lay open to be read, I thinke our feare of warre is leſſe then theirs: God graunt our preſumption, our ſecuritie be not as great: *Wee ſitte vnder our owne Figge-trees, and eate the fruites of our owne Vineyards: Our Children goe out by flockes and dances, and flouriſh like the Olive branches round about our tables: Our Oxen are ſtrong to Labour, our Sheepe bring foorth Thouſands and ten Thouſands in our ſtreetes: There is no leading into Captiuitie, no daſhing of our Children againſt the ſtones, no complaying in our ſtreetes*. If this one bleſsing exceed not our thankfulneſſe for all, my obſeruation is deceiued; but what a bold inference is this? there is no Warre, therefore may be none, nor can we be ouerthrowne: It is a ſpeech as common as the ſtones in our ſtreets, when conſideration of Warre is offered: *Wee need feare no Enemies, if wee be true among our ſelues*: Vaine ſecuritie, that is built vpon ſuch if's: Who ſhall mak vs true to our ſelues, that haue been falſe to God? Are there no ſonnes of *Behall* amongſt vs, that curſe the proſperitie of *Sion*, and gape for the day, to cry *Downe with it Downe with it euen to the ground?* Wee know they haue openly and priuately with Coate of Armour, and Coate of Maile, aſſaulted the peace of *Ieruſalem*, but (praiſe to our God) receiued ſhame in putting off their Harneſſe: Let this make vs thankefull, not ſecure; as if God could not reach his Arme ouer our narrow Seas: Behold *France* made a Cocke-pitte for Maſſacres, by the vnciuill ciuill Warres thereof: Thinke of the vnquiet bread long eaten in the *Low-Countries*: and when thou ſayeſt, wee lay our heads on the Pillowes of peace, and eate the Bread of plentie, kiſſe his hand with prayſes that ſeeds thee with theſe bleſſings, but let not thy owne ſtrength make thee careleſſ. The Papiſts thus re-hearten themſelues

ſelues againſt all their ouerthrowes giuen them by this little Iland, that our time is not yet come, our ſinnes are not yet full: That *Ignatian Sectarie Pererius* ſo notes in *Gen. 15. The wickednesse of the Amorites is not yet full. &c.* He giues it by way of Comment; but it is a falſe gloſſe, I truſt, and carryes no more trueth with it, then other the ſections of *Rome*; his wordes are theſe: *Let no man wonder, why God ſuffers the perſecution of the Catholikes in England, (the ſinnes of the Amorites are not yet full) their wickednesse is not yet compleat; when it is, the deuine reuenge ſhall fall:* They expected this day at the laſt change; God changed their expectation to follie: and as it was our griefe, that (*Sol occubuit*) our Sunne-ſet, ſo it is our ioy, wonder, (*Nox nulla ſecuta eſt*) no night followed. I hope his propheſie is as falſe for the euent, as I am ſure his application is for the thing: wee are neither thoſe vncircumciſed *Amorites*, vncriſtened *Pagans*, nor doe we perſecute the Catholikes; except to haue liberty of Law, grow rich, purchaſe Lands, beard and braue the Miniſters of God to their faces, be called Perſecution: (Heere I cannot but mention, what is well obſerued by a moſt reuerend and Honoured Iudge of this land, that) whereas there haue been 300. burnt by Q. *Mary* for Religion, there haue ſcarce 30. Papiſtes been executed by Q. *Elizabeth* for Treaſon: yet I hope, there is ſome difference betwixt 300 and 30. Religion, and Treaſon; betwixt the fiue yeares raigne of the one, and the 44. of the other. I know their rebellions, Treaſons, conſpiracies, meete with execution, no perſecution to their Religion: Happy would our Martirs haue thought themſelues, if on ſuch tearmes they might haue redeemed their Conſciences: no, the iniquities of *Babel* haue filled vp their meaſure rather, and their iudgment long agoe was not farre off, and their damnation ſleepeth not. *Pererius* is his owne Prophet againſt vs, we ſpeake not againſt them of our ſelues, the Holy Ghoſt

Mira cano: ſol occubuit, nox nulla ſecuta eſt.

L. Cooke.

ſpeakes

ſpeakes for vs, Who *ſhall ſhortly conſume that man of ſinne with the breath of his noſtrils*: Let their eyes ſtare for our ouerthrowes, till they fall out of their vnfortunate heads; God hath bleſſed, and the *Balaam* of *Rome* ſhall neuer be able to curſe: onely let not our zeale be wanting to our God, to our Church, to our ſelues, and God ſhall not be wanting to vs, nor all the hoſtes, which hee fights with: And once againe, if need be, (*Coniurati venient in claſſica venti*) the Windes and Seas ſhall take our part: Let not our Peace make vs wanton, nor our wealth proud, our helpe ſtands *in the name of God*, not in Forts and Swords. Deut. 28. 32.

To ſpeake more particularly, Bee not too confident (who ſo euer) in thy *Mount Seir*; euery wicked ſoule hath her *Mount Seir* to truſt in: they that haue no aſſurance of Reſt in Heauen, haue their Refuges and Mountaines of helpe on Earth; *Dauid* ſo returnes it vpon the wicked: *In the Lord put I my truſt, how then ſay you to my ſoule, flee as a Bird to your Mountaine.* Why ſhould I ſeeke to forraine helpes, that haue ſetled my ſelfe in the boſome of Reſt it ſelfe? Riches are a *Mount Seir* to the Couetous, they reſt on them, as the Arke on the Mountaines of *Armenia*. Honour is a *Mount Seir* to the Ambitious, againſt all the beſeeginges of riuals: Senſualitie to the Voluptuous, againſt all the diſturbanſes of a clamorous Conſcience: Pride, Fraude, Drunkenneſſe, is a *Mount Seir* to the Louers; but alas, how vnſafe? If ſtronger againſt, and further remooued from the hand of man, yet neerer to Gods hand in Heauen: Though wee acknowledge no place (*Procul a Ioue*, or, *procul a fulmine*) farre from God, or from his thunder: But wee ſay, it is not ſafeſt ſayling on the toppe of the Maſt, to liue on the mountanous height of a temporall eſtate, is neither wiſe nor happy: Men ſtanding in the ſhade of humble Valleys, looke vp and wonder at the height of Hilles, and thinke it goodly liuing there, as *Peter* thought *Ta-* Pſal. 11. 1.

Bonum est esse hic.

'bor, but when with weary limbes they haue aſcended and finde the beames of the Sunne melting their ſpirits, or the cold blaſtes of Winde making their Sinewes ſtarke, flaſhes of Lightning, or crackes of Thunder, ſooneſt endangering their aduanced heads, then they confeſſe (checking their proud Conceit) the low Valley is ſafeſt: for the fruitfull Deawes that fall firſt on the Hilles, ſtay leaſt while there, but runne downe to the Valleyes: and though on ſuch a promontorie a man further ſees, & is farther ſeene, yet in the Valley, where he ſees leſſe, he enioyes more: Take heed then, leaſt to raiſe thy *Mount Seir* high, thou deiecteſt thy ſoule low:

Amos. 6. 1. *Woe vnto them that are at eaſe in Zyon, and truſt in the Mountaines of Samaria.* If we build our Houſes by Vnrighteouſneſſe, and our Chambers without Equitie, though as ſtrong as *Mount Seir*, they ſhall not be able to ſtand in the Earth-quake of Iudgement: God ſo threatens *Iehoiakim*:

Ier. 22, 15. *Shalt thou reigne becauſe thou cloſeſt thy ſelfe in Cedar? Did not thy Father eate and drinke and proſper, when hee executed Iudgement and Iuſtice? &c.* Thinke not your Houſes Fortreſſes; when your Soules are vnarmed of Chriſtian weapons, Fayth and Obedience: You had, and ſhall haue peace, whiles you purſue it with righteous liues, whiles you guide all your actions by the line of the Sanctuarie, and ſtirre your Attempts by the compaſſe of the Goſpell: Plenty ſhall ſpread your Tables, whiles Charity takes away, and giues to the Poore. Theſe holy courſes, ſhall make you continue, in deſpight of Hell and *Rome*; your Mountaine ſhall be hedged about with the Mercies of God, and your Children ſhall defie their Enemies in the Gate.

Watchman. & Vigilancy

The perſon muſt not be omitted, to whom this ſcoffing Queſtion is mooued; *The Watch-man* It ſeemes the Prophet had denounced againſt *Edom* Warre; they deride his Meſſage, as a Leaſing; and his Perſon vnder the name of a Watch-man: nay, therefore they ſcorne him,

him, becauſe a Watch-man. I will not inſiſt on the Duties of Watch-men: euery common Souldier can ſchoole the Watch-man: Many preſume to teach vs our Duties, that will be ranged within no order themſelues: that which a Watch-man is to the Citie, or Sentinell to the Leagure, a Miniſter is to the people: to watch ouer your ſelues, is euery particular mans duty; to watch ouer all (*Opus Miniſtri*) is the worke of the Miniſtrie: If our Eyes be blinde in deſcrying Dangers, our Tongues dumbe to giue Warning, the Citie or Fort is eaſily taken: Now, (*Quam clamoris vocem dabit, qui eſt præco mutus?*) What warning ſhall a dumbe Watch-man giue? Some will not ſpeake, the Fountaine of their Knowledge is ſhut vp, like *Labans* Well, with a great Stone of Securitie, Saturitie, ſtatelineſſe: Others will ſpeake too much, making the Pulpit a Paſquill, to eaſe their ſpleenes, to traduce ſuperiours: (*Medio tutiſſimus ibis*) This meane and honeſt way, is the ſafeſt. Greg.

But what ſay we to Vſurpers, Wolues, Tyrants, that call themſelues Watch-men? that (*Bi-nominis, bi-linguis*). Double-named, double tongued, double-ſworded; and not ſingle hearted *Demi-god of Rome*, calles himſelfe ſometimes a Watch-man, ſometimes a King; the Seruant of Seruants, the King of Kinges: as if there was no difference betwixt the ſeruiceable Watch-man, and the commaunding Prince; betwixt the Sentinell of the Leagure, and the Generall of the Armie, (*Ad duo qui tendit, non vnum, nec duo prendit*). Whiles hee claimes both, vſurpes one, Truth allowes him neither? His actions ſhew him no Seruant, (*Feriendo non ferendo agit,*). Hee giues blowes, but takes none. To be ſuch a Watch-man as hee deſires, poſsibility is denied him, ſince his eyes can not looke ſo farre, as hee would extende his armes; not to watch ouer *Rome* onely, but ſo farre as the world is Chriſtned: *Behold*, ſaith hee, *I haue two Swords*,

one of them he lets ruſt, I meane, the ſword of the Spirit: the other he keepes bright with the blood of Saints, and makes it ſhine with the Gall of Martirs: *(Principalis principatus a triplici corona)* the principall principalitie is from them triple Crowne: As the Sunne exceeds the Earth, ſo the Pope all Criſtian Princes; other Kinges are but his Bayliffes. Did you euer heere a Watch-man ſpeake thus; or arrogate to himſelfe ſuch a raigne *(in foro Poli, in foro Plutj, in foro conſcientie)* In the Court of Heauen, in the Court of Hell, and in the Court of euery Conſcience? If any reſiſt his Tyranny, he ſnatcheth from Chriſt that his Word, and vſurpes it: *Bring thoſe mine enemies, that would not haue me reigne ouer them, and ſlay them before me*: If he can not behold it in action he will ſee it in picture, as the maſſacre of *Paris* on S. *Bartholmew* night, was Pictured in the Popes Pallace, to entertaine his holy eye with pleaſure: ſo would the Powder-treaſon haue been, if the matter had hit right: as horrid as the thought of it is to an honeſt minde, the hoyſting vp of Buildinges, ſhiuering of Bodyes, tearing vp of Monuments, diſſipation, maſſacre, murder of olde, young, Prince, people, Senators and Senate, drawne to the life by the art of a painter, would haue been a contenting ſpectacle, for ſo holy an eye to contemplate: ſure there is honeſtie in Hell, if this be Religion: if the Diuell can deuiſe more execrable ſtratagems, let him change Seates with the Pope. Chriſt medled with neither *Herod*, not Emperour, Kings nor *Ceſar*; no Emperours held his Stirrop, no Kings kiſſed his bleſſed feete; hee onely fought with the weapons of the Spirit againſt Sinne and Satan. This is a Watch-man indeed; but he watcheth to inuade, beſeidge, enter and ſpoyle the Cittie of God: hee hath other Watch-men vnder him, Vncleane birdes, fluttring from that Vultur of *Babylon* and flying like Battes and Owles vnder the Eeues of night, to vomite the poyſons of Hereſie and Trea-

Luke. 19. 27.

Treasons from their swolne Gorges: Watch-men like the Chaplens of *Mars* at *Rome*: in the daies of Idolatry, that practised to tosse Firebrands from Campe to Campe, to inflame euill affections; that care not whose blood they sacrifice to their *Romane* God, without distinction of *Troyan*, of *Tyrian*: nor out of whose Sepulchers they digge themselues an estate: They watch indeed, for they keepe a Register of all our proceedings against them, in these *Halcyon* dayes of ours; and if euer the Sunn of Alteration shine on their faces, they will repay vs ten blowes for one vpon our Burgonets: meane time (our Prayses to Heauen) they watch their owne bane: And (as one writes of *Parry*,) so I may of the end of them all (*Itala gens scelerate dedit, Angla cruci*) *Italy* giues them their Villany, *England* their Gallowes: this is (their *malus*, but *meritus finis*) the euill, but deserued end of them all: *England* is sinfull enough, but she professeth not her selfe a Schoole-mistris of sinne, as *Rome* doth of Treason; there it is professed, taught, learned, and (as on the sandy Theater) exercised, before it come to the fatall execution.

This their Chamber of meditation doth testifie.

The Priestes of peruerted *Israel*, were but shadowes of these of apostate *Rome*: *As Theeues waite for a man, so the company of Priestes murder in the way by consent.* Hence that Prouerbe carries no lesse truth, then antiquitie with it: *An Englishman Italionate, is a Deuill incarnate*: these are those Iesuites, Iebusites, Incendiaries, Traytors, and not lesse then Deuils, but that they haue bodies. God blesse vs from such Watch-men: If these be Watch-men, who are Enemies?

Hos. 6. 9.

Wee see then the vanitie of their laboures, that would vndertake to bring vs to a compositon: if Heresie can be made Sinceritie, Idolatrie true Religion, Treason Obedience, we may be vnited: but it is a sure rule Contraries in the abstract, can neuer be reconciled: God put an vn-appeasable Contention betwixt the

two Seedes of the Woman, and Serpent, when hee put *Enmity* betweene them: for an Enemie may be made a Friend, but Enmitie can neuer be made friendſhip: the Ayre that is darke, may be made Light; but Darkneſſe cannot be made Brightneſſe: a Papiſt may be conuerted to a Chriſtian, but Papiſtry can neuer be made Chriſtianitie, no more then Antychriſt can become Chriſt: our ſtriſe with them is not for the extention of Limits, but for the poſſeſsion of the Inheritance, whether Grace or Nature, the Popes Law or Gods, ſhall take place in the Conſcience: So I haue read of that audacious and ſottiſh *Hermite*, that would vndertake to make God and the Diuell friendes: the impoſsibilitie of which attempt, the Diuell could tell him; God is all Light, and I am all Darkneſſe, that my foule nature cannot be hidden: our affections, feates, perſons, are ſo oppoſed, that I haue no hope of peace. They will not, we may not yeeld; except the Sheepe ſhall compound with the Wolfe or the Miſe with the Catt; which the old tale forbids, though the Catte gette on a Monks Cowle, and cries demurely through the creuices.

Quodfueram, nonſum, frater, caput aſpice tonſum.

Good brother Mouſe, creepe out thy houſe come forth & let vs chat,
Behold my Crowne is ſhauen downe, I'me now a Prieſt, no Cat.
When Cats ſay Maſſe, the Myſe (alas) muſt pray againſt their will:
Kind Puſſe, your pate is tomth of late, your heart is rugged ſtill.

Experience would teach vs the anſwere of the verſe, though we had neuer read it.

Vix tibi, praſto fidem, cor tibi reſtat idem.

To leaue the incorrigible Watch-man of *Rome*, ſince we would haue cured *Babel*, and ſhe would not be cured, let vs looke home to our ſelues. The Wolues of *Rome*, haue not more honour, then the Watch-men of *England* ſcorne: the *Edomites* of the world cannot abide Mini-

Heb. 12.

Miniſters: the beſt is, they are but *Edomites*, heires of *Eſau* and as prophane as their Father; that make Religion their Minſtrill, to giue them ſport and ſleepe, no reſt in ſuch laughter, as that which is broken on a Prieſt; the proofe is plaine on euery Tauerne and Theater. We ſeeme indeed contrary Maiſters; wee Chriſt, they Luſt and Sathan: and (*Hinc illærixæ* of theirs, *hinc illæ lacrimæ* of ours,) hence their flowts, and our teares: we bite them with the Salt of Reproofe, hence they ſtorme: we caſt Incke and Gall on their Tetters, hence they ſtarle: (*Veritatem lucentem multi diligunt, arguentem reijciunt: dum ſe oſtendit, columus, dum nos oſtendit, odio habemus:*) The trueth ſhining, many loue; reprouing they miſſe: Whiles it ſhewes it ſelfe, wee imbrace it; whiles it ſhewes vs, wee cannot endure it: euen in this conſiſtes at once, our Happineſſe, their Damnation: our Happyneſſe, *Bleſſed are yee, when for me perſecuted*: their Damnation, *That Light being in the world, they imbrace and are gladde of Darkneſſe*: though their wronges done vs, be againſt the Law of Armes and Nature; for an Ambaſſadour ſhould be (*Inter hoſtium tela ſecolumis*) ſafe among the Weapons of the Enemies.

But doe the *Edomites* onely take vp theſe Weapons of ſcorne againſt vs? No, I ſpeake it betwixt ſhame and griefe, euen the *Iſraelites* ſcorne the Prophets. There are ſome ſicke of wantonneſſe in Religion, ſo hot about the queſtion, *De modo*, that the Diuell ſteales the matter of Religion from their heartes: if wee cannot wrangle with Formes and Shadowes, and ſhew our ſelues refractarie to eſtabliſhed Orders, we ſhall *Malè audire*: our Sermons ſhall be ſlighted, our perſons derided: this, this is the miſcheife; men of name, profeſſors of note when they ſpeake bitterly of vs, their credite carries it ſtrong with our Scandals: one Arrow of theſe *Iſraelites*, wounds deeper then a hundred Cannon-ſhot

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of the *Edomites*: I confeſſe I ſpeake Stones, but if they hit, as they are intended, they ſhall heale ſome; hurt none: (*Dicatur veritas, rumpatur inuidia*) Let Truth be ſpoken, and Enuie burſt her Gall: Let all theſe Scorners remember, that the contempt done to vs, redounds to God himſelfe: *Hee that deſpiſeth vs, deſpiſeth men: but that Chriſt, deſpiſeth his Sauiour*: Is all this nothing? *But he that deſpiſeth mee and you, deſpiſeth him that ſent mee and you*: It comes to ſomewhat then, and more then euer mortall man ſhall be able to anſwere: Is it not enough for them that they haue drawne out the Life-blood of our Liuings, but they muſt expoſe our perſons to contempt? So the *Iewes* ſpoyled Chriſt of his Veſtments, and then mocked him with baſeneſſe. Our Pouerty is flouted by them that haue our Liuings: Surely, if Repentance and Reſtitution preuent it not, they ſhall haue a Tithe one day, which they haue more right to, the tenth Sheafe of that Harueſt which is reſerued for Reprobates in Hell. The *Turkes* lay it as an imputation on our Religion, that wee ſpoyle our Gods: for ſhame, doe not the *Turkes*, and ſhall the Chriſtians? *Dauid* would not haue *Araunah's* Threſhing-floore without Money: If theſe men ſhould haue no roome in the Church, but what they pay for, I thinke they would quietly ſuffer themſelues to be turned foorth of dores.

Edomite, and Queſtion.

The laſt branch of the Mappe, and firſt of the Morall, are not vnfitly conioyned, the *Edomite*, and his Queſtion: the Queſtion then cals mee from the Watchman, *What is in the night?* And to make the Deriſion fuller and fowler, it is doubled, like *Pharaohs* Dreame, *What is in the night?* Did they ſeeke for ſome prodegie or portent? Some diuine Reuelation, which ſhould be receiued by Viſion? Were they like *Iſrael*, of whom Chriſt thus teſtifies; *This adulterous generation ſeekes for a Signe.* Thus *Dines* deſpayred of his Brethrens beliefe, except one roſe from the dead. I confeſſe wee

Math. 12. 39.

haue

haue some in the world sicke of this disease, a Iewish infection, *The Iewes require a signe, &c.* (*Plus oculo, quam oraculo.*) Miseries shal worke more on them then Misteries:) palpable actions of Gods Mercie, Iustice, Power, shall conuince them; the contemplation of them all in the theory of the word mooues them not: astonish them with Wonders, heale their Diseased, open their blind Eyes, rayse their Dead, and they will beleeue: Are there none among vs, that couch a willing and close eare to the Charmes of *Rome*, in admiration of their faigned Miracles? lying Apostles, that worke strange things by exorcismes? But our Church now is not in the Cradle of her infancie. One cup of Wine brought by Christ, is worth all the cups of cold Water by *Moses*. as Saint *Augustine* alluding to that Mariage in *Galilee*, sayes, *All the adumbrations, tipes, figures, signes, were but that cuppe of cold Water, Christ reserued the good Wine* (of the Gospell) *till hee came himselfe*: And they that will not beleeue without a Signe, without a Signe must perish. But I trauell no further in this, least it bring mee out of my way.

1. Cor. 1. 22.

S: Thomas, vales he felt.

Iohn. 2.

It was no Signe they inquire for, no Prodegie they feare; they are only pleased to make sport with the menaces of God: *You talke of a Night, and an houre of Calamitie; but threatned men draw long breathes: You pretend Visions in the Night, which portend our ruines; come tell vs the tale of the Night: What is in the Night?* There haue been in all ages some of these Frogges, to throat it out against God, so long as the weather was faire, as if he could not send a Storme: the Tempestes of Gods Wrath haue been derided to the last moment of a calme: the Venime of Prosperitie so impoysons a carnall minde; (*Filia diuitiarum superbia*) the Daughter of Riches is Pride: the Philosopher could teach vs, that (*Felicitas & humilitas diuiduum habent contubernium: raro bona mens & bona fortuna homini datur,*) Happinesse and Humblenesse are

not Chamber-fellowes: seldome a good Minde, and a
Deut 8.13.14. good estate is giuen to the same man: God seemed to
mistrust this in *Israel*, that the increasing of Goods, and
multiplying of Cattle, would lift vp their hearts against
him. The peaceable dayes of the Wicked, & their luckly
proceedings in this World (by the testimonie of *Iob*,)
Iob.21.15. enrageth their impudence against Heauen: *Who is the Al-
mighty, that wee should serue him? depart from vs wee will come
of thy wayes.* That of the *Psalme* is of full strength to this:
Psal.10.5. *His wayes prosper: thy Iudgements are farre aboue out of his
sight: therefore defieth he all his enemies.* Man onely? no,
Mal.3.15. God himselfe: *I shall neuer be mooued.* Let *Malachie* for
all the Prophets, *Peter* for all the Apostles, make vp this
2.Pet.3.4. cloude of witnesses: *It is in vaine to serue the Lord: and
where is the promise of his comming?* All thinges are still
(*Statu quo*) continued in the same course: there is no
alteration, no new thing done (*Quocumq; sub axe*) vn-
der Heauen. Wee say (*Non bonum ludere cum sanctis*) It
is no safe iesting with holy thinges: It is dangerous for
an *Edomite* to make him selfe merry with God; this is
the way to come short home: thou hadst better haue
mourned all thy life, then made God thy play-fellow.
When the vessell of Dust shall encounter with the Arme
Imus gradus & Limen Inferni. of Omnipotence (*Siue percutiat, siue percutiatur, frangi ne-
cesse est*) whether it smite, or be smitten, it is sure to be
broken. The Chayre of the Scorner is the seat of Sa-
than, the lowest Staire and very Threshold of Hell,
Psal.1.1. as *Dauid* describes it: *Blessed is the man that doth not
walke &c.* His first plot is to get vs to walke a turne or
two with him: hauing perswaded this, he moues vs to
stand still a litle; but so long as we are standing, we are
going, therefore at last he intreates vs (for our ease) to
sitte downe: but if we take our seat in that inchaunted
Chaire, we grow to that impudence to deride God, and
his iudgements. I will single you out foure sorts of
these *Edomites*, Scorners (for I iustly paralell them) and
propound

propound their natures and conditions to your pitty and detestation.

1 Atheistes, such as haue voluntarily, violently, extinguished to themselues the Sun-light of the Scripture, Moone-light of the Creature; nay, the sparkes and cinders of Nature, that the more securely (as vnseene and vnchidden of their owne hearts) they might prodigally act the workes of darknesse; not *Athenian*-like, dedicating an Altar to an vnknowne God; but annihilating to themselues, and vili-pending to others, Altar, Religion, God; and suffocating the breath of all Motions, Arguments, manifest Conuictions, that Heauen and Earth haue produced: for the reasons of Hell only shall one day euince it (*Deum esse*) that there is a God: they assume it impossible, that flesh should be turned to rottennesse, rottennesse to dust, and dust to glory: Against whom, well, S. *Augustine*, *He that could forme vs of nothing, can reforme vs decayed: it is easier to repaire, then prepare.* That Atheisme in the dayes of *Salomon* was the same in opinion that ours is in practise: Wee doe (not say but) liue, as if it was better to be *a liuing Dog, then a dead Lion*: which I would yeeld true among Beastes; but among men, a dead Beast is better then a liuing Atheist: let them aske Nature, it will tell them, (*Insculptum est omnibus esse Deum*) It is ingrauen in all hearts, that there is a Deitie: let them aske the Creatures, they will witnesse, they had a Creator: nay, let the Diuell speake to shame and conuince the Atheist, who beleeues a God, and trembles at his owne beliefe: the nature of his essence prooueth it: to know there is a Witch, may satisfie vs that there is a God, for if the destroying power were not controuled, manacled, maistred, how stand we vndeuowred? Let them aske (lastly) their owne dying hearts: for the eyes that Sinne hath shut, Damnation shall open.

Qui potuit formare nouum, non poterit reparare mortuum? Facilior est restitutio constitutione, Sect. 9.4.

Qui negat esse deum mihi negat & tibi, non sibi, &c.

Oculos, quos culpa clausit, pœna aperiet.

2 Epicures, that deny not a God, and a day of Iudgement; but put it farre off, with (λαβε σοι το μελλον) giue

Amos 6.3.

me the preſent, take thou the hope of future ioyes: theſe ſee a night comming, and therefore make haſte to be
1. Cor. 15. drunke with Pleaſures: *Let vs eate and drinke, for to morrow we ſhall die: (Cras edendo moriuntur, hodie bibendo ſepeliuntur)* they will not die till to morrow, but be buried in Ryot to day. they ſleepe on their Beddes of Downe, riſe to their Tables of Surfet, and from thence to their ſportes of Miſcheefe; ſleeping, playinge, eating, dancing, drinking, dallying, (*Motu Circulari*) they runne round in a Ring: onely (*Nulla intermalla piendo*) no time muſt be ſpared from Sathan: they inuert the Order God hath diſpoſed to the times prepoſterouſly, making the night day, and the day night; at midnight they reuell, at noone they ſleepe: though the day was created for Labour, the night for repoſe: The Sunne is ſcarce beholding to their eyes to looke vpon him: the Moone and Starres haue (onely) their attendance; the workes and the houre of darckneſſe meete; they will be contrary to all men and all thinges but themſelues, becauſe they will be contrary, If euer they beginne any worke with the day, they diſpoſe it on this faſhion; Firſt, they viſit the Tauerne, then the Ordinarie, then the Theater, and end in the Stewes, from Wine to Ryot, from that to Playes, from them to Harlots.

Iſte dies pulchre diſtinguitur ordine rerum.

Here is a day ſpent in an excellent methode: If they were Beaſts, they could not better ſenſualize, it would be but loſt labour to tell them, that their courſe ſhall be ſo proportioned below: from Snakes they ſhall runne vpon Adders, from both to Scorpions, from all to vnquenched flames; where they ſhall ſpend not houres but ages, nay, that eternitie of time, in waylings & howlings, grones & torments; when for euery ounce of Vanitie, they ſhall receiue (downe-wight) a wholepound

of

of Sorrow: Smoakes, blacknesse, boyling Cauldrons, fierie burnings of Brimstone and Sulphure, kindled and continued by the breath of an offended God, shall haue their interchanged courses: oft this torment, and then that, and indeed all, that a soule and body made immortall, can suffer:

Iste dies misero distinguitur ordine rerum.

Heere is a day to be spent in a miserable methode: Oh how (yet) was it some happinesse, if in a day or set time, these woes could be determined: these are the Epicures, not so impudent as to deny the night, not so honest as to part with their sinnes.

3 Libertines, that neither affirme no Night, nor put it farre off; but onely the strength of sinne preuailes ouer all: and come Sorrow, Death, Graue, Hell. they must haue their pleasures; they haue a pride in accomplishing their owne willes, as shee in the Poet;

I see the good, and giue allowance to it:
The euill is my choyce, I loue and doe it.

Video melio ra probeq;, deteriora sequor, Metam.

They cannot be noted for vertuous; but they will be Famous, though for Infamie: as that wicked Church-robber, that to doe some memorable act, pulled all the Lead of the Churches roofe, and thacked it: they must be mentioned though Like a Traytors name in the Chronicles. These sweare away all reproofes, & drinke away all the chidings of their owne Conscience: it shall be the worse for them, that euer they had a Conscience: their Hell shalbe the hotter for the multitude of their neglected motions to good: their mercies haue not bin more numerous, then shall be their Miseries: their Nurture or Learning (to omit those, that neuer read any other Booke then Vanitie) at once makes them better and worse; better in vnderstanding, worse in manners; whiles their contemplation is a Theater, and their study, new sportes, new fashions: Oh how farre better is the simple, honest, innocent Soule without

knowledge, then that which is beautified with learning and debauched with vices?

Horace. *Beatus illi qui procul negotijs,*
Paterna rura bobus exercet suis.

More happy are those poore wretches confined and contented with a rurall charge; whiles they know not so much of good, they know lesse of ill: they skill not what the studying of oathes, the trickes of pride, the pollicie of Atheisme meanes: they make not sence the rule of their beleefe with the Gallant, but their Catechisme: Religion is their Queene, the Gallants drudge: they haue not so much of reason, therefore abuse the lesse: their sinnes proceed most from ignorance, the Gallants from knowing willfulnesse: Now, which of these shall be beaten with most stripes? they worke out a poore lyuing with the sweate of their browes and nerues, these can play out a Rich one from the quickness of their wittes: they know not the detractions of slaunder, vnderminings of enuy, prouocations, heates, enlininges of lustes: the foule secrecyes of Idolatry, Hypocrisie, Sacriledge, cleaue not to their consciences: they haue a kind of happinesse, in that they are not so miserable: our impudent, imprudent, insolent Youngsters looke on these, betwixt contempt and anger, call them Clownes, Ideotes, and the Drudges of Nature, and thinke themselues Angells, if these be men; (*Quamuis prece ordin Titan de pejore luto finxit*) as if God had tempered them of a baser mould, But whiles *Acteons* Bondslaue grindes securely (though laboriously) at the Mill, his braue ryotous gallant, Hunting-maister is turned to a Beast, and for his sensuallytie eaten vp of his owne lusts: you all know the Storie, this is the Morall. This, this is the propre cause, that the auncient Houses fall; and what the long Industry of the progenitors haue gotten, the short Ryot of the Gallant, wastes: Wee are loth to heare of this; but it is too true, hee needes not

Hart. Hound.

drinke

drinke vp all the Sea, that will Iudge of the taste: hence young Gentlemen by wilde vnthriftinesse become sportes to Theaters, and cannot sitte on their Fathers seates to doe good in the Common-wealth: they abounde with the guiftes of Nature, but like Figg-trees growing ouer deepe Waters, full of Fruite, but the layes eate them: Ruffians, Harlots, vicious Companions enioy those Graces, that might honour God.

4 Common Prophane persons, that will suffer themselues to weare Gods Liuery, though they serue the Diuell: these are they, that make the profession of the Gospell haue an euill name: hence that Prouerbe, *Pater noster*, set vp Churches, *Our Father*, pulles them downe. I will not fauour with a partiall conuiuence) these Scorners, though they nussell themselues in the Churches bosoms: Nay, I will speake most plainely; these are the worst *Edomites*, if not them selues, to vs. Let the Athiest deny, the Epicure remoue, the Libertine forget, that there is any other Day of peace or sorrow, besides or beyond the present, what is this to beleeuers? Wee are ready to brand and howle at them (as they did to the Lepers in *Israel*,) nay to raine them to death with a showre of Stones, (as they serued Idolaters and Blasphemerse) But be our lowne hauder vndefiled, that take vp these Weapons of Death against others, as Christ charged the *Iewes*, that charged the adulterous Woman? If we be sicke, our sicknesse is more dangerous then theirs: The other Diseases are without the body, but this comes neerer the heart of the Church: we know what it is, to haue Sicknesse come neere the heart: there is more griefe to the Mother of the Familie, in the miscarying of one of the Children, then of many Strangers, *Edomites*, vnbeleeuers, or misbeleeuers: these haue learned to speake the Language, to scorne the manners of *Canaan*, for, their liues testifie, that they beleeue not our report.

Interius, & in cute malum.

Wee

The answere.

We haue gone the better halfe of our Iourney, let not your attentions fayle to the end: Wee haue seene the nature of *Edom*, and *Mount Seir*; Atheisme, Scorne, Abhomination: we are now entring an other Mountaine, the Hill of *Sion*, the Citie of God. The Question of the *Edomite* was not more peruerse, then the Answere of the Watch-man is graue and sober. The Answers of God are not doubtfull, like the Heathen Oracles; nor obscure and terricall as *Mahomets* Riddles; nor ambiguous, like the mixt, the motley, epicæne, equiuocating conclusions of *Rome*; but plaine, sweete, profitable. I call therefore the first part of it, *A Resolution*. They aske as if they despised to know; hee resolues them iustly, as if he would force them to know against their willes. They aske him what is spiritually seene in the night of Vision? Hee tels them, what shall really come in the night of actuall Desolation: *The Morning commeth, and also the Night*. Let your Vnderstandings keepe pace with mee through these foure Circumstances. 1. The length of their Peace, one whole day, the space betwixt morning and euening: a short time. 2. The certaintie of the Iudgement; *The Night* (infallibly) *commeth*. 3. The qualitie of it, when it is come; (*Nox dicitur*) it is called *a Night*. 4. The inuersion of this, to the Righteous.

The Resolution.

Finitum pro indefinito, briuit a tem temporis, dies exprimit.

1. The Happinesse of *Edom* is but a day; *The Morning commes, and the Night followes*: It is but the distance of the Sun-rising from the setting. There is to all things liuing, such an alteration decreed; a Morne, a Noone, a Night: a beginning, a strong age, a declination or full poynt: as the Historians write of certaine Flyes bred by the Riuer *Hispanis*, that are generated in the morning, at noone in full strength, & at night make their ends, and are gone. *Paul* sayes, *Our life is but a Tabernacle*; it is all, if this standes a yeare: *Esay* calles it *Grasse*; which growes but in Summer: *David*, a *Flower*, that

that hath but his moneth: heere it is called, *a Day*; that hath but the Sun-rising and setting: Nay, *Iob* compares it to a *Shadow*; that hath (neither Yeare, nor Summer, nor Moneth, nor Day,) but an Houre: Nay, *Moses* to *a Thought*; whereof there may be a hundred in an houre. This is none of the shortest Comparisons, (*Mane & vespere*) the measure of one day.

What then meane those *Greedy Dogs* in this Prophecie, to barke so madly, *Bring more Wine, for to morrow shall be as to day; yea, much more aboundant?* Mee thinkes I heare the gallant Epicures (the christned Atheists) of this city, knocke thus in Tauerns for yet more Wine, crowning the day with Riots, and blessing the morrow with promised Surfets, as if the Night should neuer come: Alas (*Nescis quid serus vesper ferat*) thou knowest not what sadde newes the Euening will bring: Thou braggest with *Cæsar*, The day is come: Wee tell thee, as *Cæsars* friend, It is come indeed, and begun; it is not ended: the Lease of Vanitie is but a Day; it may be not a moment, the tenure of this world is vncertaine.

Esa. 56. 12.

Medio de fonte leporum, surgit amari aliquid.

From out of the midst of the fount of Delicacies, arysseth euer some Bitternesse: when you haue spent your strengths, your estates, bloods, soules, vpon Vanity, all is but (*Vinus diei hilaris insania*) the merry madnesse of a day; which to buy with the eternitie of insufferable Torments, is a deare purchase: If they be not short of content and satisfaction; I am sure they are of continuance? They doe not alwayes follow a man liuing, euer forsake him when he dies.

Non semper sequuntur viuentem, morientem nunquam.

2 You haue measured the shortnesse of their Day, heare the certaintie of their Night; *The Morning comes, and* (without preuention) *Night follows*. You shall shake off the yoake of *Israel*; but put on you the yoake of *Persia*. The *Edomites* were long tributaries to *Israel*, according to *Isaac's* prophecie, and blessing of *Esau*: *Thou*

Gen.27.40. *shalt be thy Brothers seruant; but it shall come to passe, when thou shalt get the masterie, thou shalt breake his yoake from thy necke:* The Prophet heere assures them of this Masterie. (*Israel* rebels against God, therfore *Edom* against *Israel*.)

Ambr. *Isaac* as Gods Prophet, subiectes *Edom* to *Canaan*, the seede of *Esau* to the seede of *Iacob*: (*Intemperanti præfecit sobrium*) hee sets the sober man ouer the intemperate: and this seruice of the elder Brother to the younger, lasted in the posteritie 700. yeares. Yet twice after, they

2.King.8.20. shooke off this seruitude: the first in *Ioram's* time, which libertie they made a troublesome shift to hold till *Hircanus*, who subdued them, and made them be circumcised: this slauery they ouercame againe, and held it, even

Ioseph. till *Herod*, the sonne of *Antipater*, an *Idumean* borne, obtained to be King of the *Iewes*: Heere *Edom* got the full mastrie. The first, was the Morning the Prophet speakes of, this Morning of freedome shall come; but last for a day, and then be ouerclouded with a Night, a worse Captiuitie, because to a worse people, (*Qui Deum et Misericordiam nesciunt*) that know neither God, nor Mercie: as those prinations are inseperable, there is no Mercie, where no Religion.

Edom is but a particular instance of a general doome, Which all the Sonnes of *Adam*, all the Daughters of *Eue*, I meane all the Glories of this World shall beare, as sure as the Euening succeeds the Morning, Death shall seaze on Life, Iudgement on Sinne: You haue the sappe of Health in your Bones, the Riches of the World in your Coffers; your Life is at the Noone of pride, but we say, Prayse a faire day at Night. (Happy are they, whose

Col.3.3. *Life is hid with Christ in God*, that this Night may not finde them out:) Your Sunne shall set, Beauty, Riches, Glory, shall decay, as by the inuiolable law of Nature, night succeeds day; so by the eternall law of God, Death Sinne. If you could indent with the Sunne to stand still,

Iosh.10.12. as in the dayes of *Iosuna*; or to goe backe ten degrees,

as

as to *Hezekiah*; or with his Orbe to mooue ſlowly, yet it ſhall ſet: Be the Day neuer ſo long, yet at laſt comes Euening ſong. The Sonne of God himſelfe in this condition of mortall deſcent, was equall to his Brethren. That great Sunne of Righteouſneſſe, had his riſing and his ſetting: Wee muſt all walke into the Weſt, as well as he; and be our Day longer or ſhorter, Night muſt come, our Priuiledges are not beyond others,

Heare this ye *Edomites*, that flout our Preſagings of a Night; you ſpeake of a Night, and houre of Iudgement; When comes it? Wee tell you againe, *The Morning commeth, and alſo the Night*. You haue had a time of Light & Delight, & what your hearts could wiſh; you ſhall haue a time of Sorrow and Darkneſſe: Your Noone ſhall be turned to Midnight. Tender and delicate *Babilon*, that boaſted her ſelfe *a Queene, and free from mourning*, ſhall weepe in the wydow-hood of her glory; and heare at laſt, (*Aduenit finis tuus,*) Thy end is come. *You that will not ſet your mindes to theſe things, nor remember the latter end, Miſeries ſhall come on you in their perfection*; ſo abſolute as the Iuſtice of God, and the Malice of Satan can make them. So *Salomon* ſchooles the Art-leſſe, hartleſſe, ſupine courſes of vaine Youth: *Reioyce, O Young-man &c.* Reioyce in the day of Pride, let Pleaſure rocke you on her indulgent knee, you ſhall be brought to the Night of Iudgement: The Surfets of the olde World, the Mirth of the *Philiſtines* (when *Sampſon* was their laughing-ſtocke) the carowſings of that *Chaldean* Monarch in the ſacred bowles of *Ieruſalem*, had their Night: *Salomon* with his 1000. Wiues and Concubines, *Belſhazzar* with his 1000 Princes: *Aha ſhueroſh* with his 127. Prouinces, had their Night: High-looked Honour, and purſie Riches; the one diſeaſed in his Eyes, the other in his Lunges, ſhall haue their Night: The fauour of Noble men, is the fauour of mooueable men; The *Ignis fatuus* of Riches is long ingendring, ſoone extinct:

Eſay. 47.7. Verſe. 9.

Eccleſ. 11. 9.

Fauor nobilium, fauor mobilium.

extinct: let *Ioab* and *Iob*, be our precedents in both these: The first, was great & euill, the chiefest Captaine about *Dauid*; yet by *Dauid* designed to execution. The second, was great and good; yet behold, the mightiest man of the East, is poore to a Prouerbe. What euer flourished, and had not this Night? The rich Churle enlarging his Barnes proportionably to his desires, had his Night; hee heard that soule-knell, *Thou foole, this Night shall they fetch away thy soule*. The World it selfe shall haue this Euening: the Morning was in the dayes of the Patriarches; Christ bore the heate and Noone of the day, and we are those, vpon *Whom the latter ends of the world are come*. *The World groweth old*, and wee grow old with it. The Bodies of men in old age, waxe cold, and want the heate of Nature: the Soules of men in this decrepite age, grow cold in zeale, (*Deficiente feruore charitatis*) the nourishment of old age turnes into crudities, through want of heate to concoct, digest, and drive it into the Veines: The nourishment of our Soules turnes into Vanitie, because wee want the heate of Grace to digest it. By all these Symptomes, you see the Sunne of this World ready to sette, and the Night drawing on: the declination of Goodnes, the fainting of Religion, sayes, that the World lyes bedred, drawing on, looking for the good houre (to some,) and fetching a thicke sigh, and short breath. I am no Prophet (or what if I were, yet vnable) to define the time: but this I conclude (though more particularly) from the rule of my text: *Wee had our Morning at the first preaching of the Gospell: it now flourisheth with vs, as at high Noone: Who shall say, The Euening will not follow, or our Sunne is without setting.*

As poore as Iob.

Hiatu laborant eo.

2. Esdr. 14. 9.

3 That it shall come, you heare; heare shortly the qualitie of it, when it is come: *A Night*. Miserie is not fitlier shadowed, then vnder the name of a Night: *Sorrow lasteth for a Night*, (sayes the Psalmist *but ioy comes in the Morning*. A sadd, heauy, and disconsolate time, full of

of horrour and amazement; when there is no obiect to withdraw the eye, thereby to diuert the minde from the thought and meditation of bitternesse. Sathan himselfe is not sayd to be bound with any other Chaines but these, *of Darknesse*: as the Ioyes of Heauen are described by that eternall *Day-light* of glory, and *Sun-shine* of the Lambe: and it is added in expresse words; *There shall be no Night there*: So the torments of Hell are called by Christ, ζοφος εξωτερος, *Vtter Darknesse*: No maruell, if there ensue, *Weeping and gnashing of Teeth*, when misery shall be extreame, & no Day-hole of Hope, to offer one glimpse of Comfort: This is that *Night of nights*, worse then the palpable Darknesse of *Egypt*, as full of intollerable horrour, as *Caliginous* blacknesse. I finde not only the time of Iudgement generall, but of temporall and particular calamities, tearmed by the *Night of horrour*: the downefall of *Dumah*, *a Night*; the destruction *of Israel*, *A season of blacknesse, darknesse, cloudes and obscuritie*. Therefore (as Christ to the *Iewes*, *Pray that your flight be not in the Night*,) pray that your departure out of this life, bee not in the Night of your securitie and ignorance; and then feare not this Night, for you are redeemed from the land of eternall Darknesse.

Reue'.21.

Math.1.12.

Nox noctium Ioel 2. 2.

* It was the foolish pride of that *Romane* Emperour, hauing made a Bridge of grappled Ships ouer a narrow Arme of the Sea, and triumphing at midnight with innumerable Torches, to boast that he had (wrought two Miracles) made the Sea dry Land, and the Night Day: But our Emperour of Heauen and Earth, did performe it in deed, when he dryed vp the Red Sea of his Fathers wrath, and changed our present Night of Ignorance, and future of Torment, into the eternall day-light of his Grace and Glory.

* *Caligu'a* (in imitation of *Zerxes*, that passed his Army ouer the streight of Hellespont vpon a wooden bridge) vpon Ships moared together with Cables & Anchors, made a bridge of Boords, with so much earth on it, that it seemed firme ground, like one of the streetes in Rome. *Dion*

4 The last part of this Survey, is the inuerting of this vpon the Righteous: Where, behold the different beginnings and ends of both Holy, and Vnholy: to

the children of Disobedience, the Morning is before the euening; and this is *Dumahs* woe at Sun-set (*Fuisse falcem*) that she had her day: To the Faithfull, the Euening is before the Morning; as at the Creation, *The Euening and the Morning were the first day.* The *Iewes* were commaunded to begin their Feast of Reconsiliation at Euen; and, *From Euening to Euening, shall you celebrate your Sabboth.* It was Christs comfortable Answere to his Church, intending the date when the prophanation of the Temple should cease, to set the Morning of their peace, after the Euening of their troubles, by a sweet and mysticall alluſion: *Vnto the Euening and the Morning two Thousand and three Hundred: then shall the Sanctuary be clensed: and the vision of the Euening and the Morning is true*: The Euening of their sorrow precedes the Morning of their Ioyes. Our Prophet so compares the tempest of their *Assirians* rage to a Storme in the Night, which vanisheth at the rising Sunne: *Loe in the Euening there is trouble, but before the Morning it is gone.* Our Night lastes during this wretched life: the troubles of Miseries, stormes of Persecutions, and rage of that great *Leuiathan*, disturbes our Ayre, darkens our Day, and makes it a gloomie Night; Clouds, Tempests, Obstacles Stumblig-blocks, Temptations, Machinations of enemies, deceiuings of Friends, through so many dangers and difficulties sayle we to our Hauen of peace: our assurance is, that ioy comes in the Morning, when we shall rise in the East, and behold the Sunne of Glory shine in our faces, The Morning of the *Edomites*, Atheists, Reprobates comes first smiling on their browes; but (*Non sequitur*) they haue a Night behinde,

Gen. 1.

Leuit. 23.31.

Dan. 8.14.

Vers. 26.

Esay. 17.14.

Per varios casus per tot discrimina rerum, tendimus in cœlum,

This disparitie consists not onely in the counterposition of their order, but in the circumstantiall difference of their length and shortnesse: Our Night is irkesome, but short; (*Compensatur acerbitas brevitate*) What is ill in the bitternesse, is eased by the shortnesse: But our Day

Day is euerlasting from new Moone to new Moone, from Saboth to Saboth, wee shall prayse the Lord: Myriades of yeares and ages, shalbe expired, and our Sunne as farr from setting, as at our first entrance; for time & mortalitie, & distinction of age, shall cease: there is nothing but eternitie aboue: It is not more blessed in being a Day, then in being endlesse: Their Morning is short, their Night euerlasting, their Debt neuer payde, their Fire neuer quenched: Here is their vnhappinesse, (*Florent ad tempus, pereunt in eternum: florent falsis bonis, pereunt veris tormentis:*) They flourish for a time, they perish for euer: they florish with false ioyes, perish with true and substantiall tormentes: things that are sooneſt bred, haue the shortest continuance: a puffe of Winde rayseth Psal. 73. 18, 19. the Chaffe from the earth, and a puffe scatters it away: the Wicked are soone rayſed and with like speede depressed: How quickly is *Esau's* posteritie aduanced to a kingdome, how immaturely cast downe? The Crowne is scarse warme on their Temples, their eyes haue scarse taken a passing glaunce of their glories, but all is dispersed: the Godly are long kept vnder couert; but when they doe rise, their eleuation is permanent.

Loe, now cast a sober and intelligent eye on this strange opposition, and let the very enemie of Heauen and Grace, iudge, whether the vaine shadowes of Ioy, and those for a Day, liable to true and substantiall tormentes, and those for euer, be comparable with, or desirable before a momentany Affliction (and that not without the best of comfortes) followed with an excellent and eternall weight of glory. It's confest; I speake for you, I thinke your Consciences, are conuinced: but (*Vbi signa?*) Where are the signes of it? If this be so, and you so acknowledge it, why lead you so dissonant liues? shall the voyce of your owne Tongues, censure of your owne heartes, witnesse against you? *Tacitus* reports, that in the ciuell warres betwixt *Vitellius* and *Vespasian*, a Soul-

Souldier had Killed his owne Father, which was of the enemies Armie; no ſooner was this publiſhed, but every man beginnes to abhorre, condemne, execrate that Warre, the cauſe of ſuch an vnnaturall fact; yet how little effect this wrought in their proceedings, that Author deſcribes; for their rage, rapine, crueltie, was not leſſened, in ſpoyling Neighbour, Friend, Kinſman, Brother, Father, when they had ſlaine them. Wee abhorre the miſeries and ſinnes incident to this life; we loue it ſtill, nay preferre it to Heauen: our condemnation will be eaſie & iuſt, what neede is there of more Witneſſes (*ex ore tuo*) thy owne lippes haue ſpoken againſt thee. For ſhame let our hearts & tongues be cut out of one peece, that what we allow in opinion, we may proſecute in practiſe.

You heare how the day ſlippes from vs, and the night ſteales on; what remaines, but in the day to prepare for the Night. No maruell, if men ſleepe in the Night; but in the broad day, to ſhut our eyes (with the Dormouſe) is vnnaturall. There is a Night, when thou ſhalt reſt, euen *on thy Bed of peace*: onely walke, worke, loyter not in thy Day. Chriſt taught and obſerued the Rule himſelfe, to trauell his Day and all his Day; *For the Night comes wherein no man can worke*, There are things, which if the Night findes vndone, we are vndone, becauſe we haue not done them: if we deferre to prouide lodging, ſuſtenaunce, ſaffetie, the Night findes and leaues vs deſtitute. How madde is hee, that bound to ſome ſpeciall deſignement, confined to his day, and then furthered with light, ayde, companie, and conueniencie of all thinges, ſpendes one houre in catching Flyes, another after Feathers, and all the reſt in ſeuerall toyes and leaſinges, that on a ſodaine the Sunne ſettes, and his cheife worke is not done, nay not beguun.

Eſay. 57. 2.

The worke of our day, is the working vp our ſaluation; it is a ſpeciall worke, Heauen and our Soules are vpon it, and we haue but our day to worke it; (*Tempus*

uite, tempus penitentiæ) The time of Life, is the time of Repentance. We ſpend one peece of our Day in Couetous ſcrapinges, another in adoring that we haue ſcraped; ſome houres of our Day in working Vanity, and ſome in ſleeping ſecurity; inſtantly the night of death comes, and we haue neglected the maine chaunce: our *Saluation is not finiſhed*; like Courtiers, that hauing light to bring them to bed, play it out at Cardes, and goe to bed darkling: Woe to them that goe to their laſt reſt thus. How vnworthy are we of a Day, thus to ſpend it? It is pitty that euer the Sunne of Grace ſhone on our faces: Quake and feare, whatſoeuer thou art, to ſuffer the ſinne of thy ſoule, and the end of thy life, to come ſo neere together: If men ſtumble in the darke, it is not ſtrange; to fall at euery Stubbe in the day, argues wilfull neglect, or want of eyes. It is enough for thoſe poore *Romaniſts* that liue vnder the *Egiptian* darknes of the Inquiſition, to fall into grieuous abſurdities; where the Sunne ſhines, to ſee men fall in heapes, is aſtoniſhing: Oh that euery bait of Drunkenneſſe, obiect of Couetouſneſſe, preſented glaunce of Vanity, ſhould make vs wander, and ſtumble, ſtumble and fall, fall & content our ſelues therein without ryſing: What (would we? what) will we doe, if our Sunne ſette? For ſhame caſt away the deedes of Darkneſſe with the time: *Awake and ſtand vp, the light of Ieſus Chriſt* ſhines on thy face. As men from ſleepe opening their eyes, and ſeeing day broke, caſt away their Cloathes wherein they were wrapt warme, and ſtart vp to their ſeuerall Callings; the Sinnes and Vanities of this World haue kept vs warme, as *Caiaphas* Fire kept *Peter*, whiles wee were folded in them; but our maine worke lay dead for want of execution: Prouide then for this Night, Oh thou whoſe Cheekes the Sunne of mercy and forbearance, kiſſeth. *The ſleepe of him that trauayleth, is ſweete, whether hee eate little or much: But the ſatietie of the Rich will not ſuffer him to ſleepe.*

Ephe. 5. 14.

Pſal. 118. 27.

Eccl. 5. 11.

If the Day be well ſpent, the wearied Bones reioyce in their earned repoſe; and the contented Conſcience, applaudes it ſelfe in the thought of her carefull obedience, body and ſoule receiues reſt. Whiles the Day is ſlouthfully ſpent, Night brings no reioycefull eaſe to either Spirits or Corps: The day of thy life worne out into the well diſpoſed houres of a religious Obedience, thy Body ſhall reſt in a perfumed Graue, and thy Soule in the boſome of *Abraham*, when Night comes: But whiles Pride, Surfets, Oppreſsions, Wantonneſſe, haue ſhared the Day, the Night comes with no leſſe ſuddenneſſe then ſorrow; thy reſt ſhall be vnreſt, neither eaſie then Smoake and Thornes, and Flames; nor ſhorter then the eternitie of all theſe can make it. Oh then, what folly, madneſſe, ſelfe-enmitie is this, to play out our ſhort Day, and howle vnder the preſſure of worke-ing torments for an euerlaſting Night?

The Aduice. Wee are come to the laſt Fruit that I ſhall gather you from this Tree, and it growes on three branches; the whole body of it, being applyed to the Manner, not the Matter of the Queſtion: The Matter is firſt ſatisfied, *The Morning comes, and the Night:* The Manner is now touched, *If yee will aske, enquire, returne and come.* You aske in derision, keepe the Cloth, but reiect the Faſhion. *Aske* ſtill, but to repentance: Let your demaunds manifeſt your deſires of reſolution. If yee will aske, and needs be acquainted with your ſorrowes, *Enquire* with humility, reuerence, fayth. *Returne* from your ſinnes, by repentance; and *come* home to God by obedience: (*Triplex ex arbore fructus*) here is a threefold Fruit from this Tree; whereon let your Soules feede, and then depart to refreſh your bodyes.

Enquire. *Enquire:* Wee muſt not looke that God ſhould ſeeke vs with his Bleſsings; as *Elias* was charged to runne by *the way of the Wilderneſſe*, in queſt of *Hazael*, to annoynt him: No, *Seeke yee the Lord whiles hee may be found:* the

1. King 19. 5. rule

rule of the Prophet is iust: the Rich man comes not to the Beggars dore with reliefe in his hand; but the Beggar to his for it: There is small reason, to expect it from God, that he should both giue, and seeke: I confesse he doth, as Christ testifies of himselfe, *I came to seeke, and to saue that which was lost*; but withall he conueyes into our heartes a (preuenting) Grace to seeke him: Hence the Condition is annexed to the Graunt, by the giuer himselfe; *Aske, and you shall haue*, Enquire, and you shall be satisfied: But if any will be ignorant, let them be ignorant still.

Luk. 19.10.

Resonans responsa roganti.

If you aske mee, 1. Where you should *Enquire?* Our Prophet directs you, *To the Law, to the Testimonie: Where should a people Enquire, but at their God?* 2. If how? With Humilitie, Reuerence, and desire of Knowledge: (*Inter Iuuenile iudicium, & senile præiudicium multa veritas corrumpitur.*) There must be in vs an Equall auoyding of both Rashnes, and Preiudice. Young men apprehend not the necessitie of Knowledge; Old men presume of a Plethorie and abundance: Hence neither Young nor Old *enquire*. 3. If When? The *Wise-man* answers, *Enquire*, seeke; *Remember thy Creator in the dayes of thy youth*. Begin this search in the Morning of thy yeares (*Mane*, is the Lords Aduerbe, the Diuels Verbe:) The Lord sayth, *Earely*; the Diuell sayth, *Tarry*: to whom you hearken, iudge your selues: One thing onely, take heed you stay not too long; the Diuell is a false Sexton, and sets the Clocke too slow, that the Night comes ere wee be aware: tarry not then till your piles of Vsuries, heaps of Deceits, mountaines of Blasphemies, haue caused God to hide himselfe, and will not be found. There is a (*Sera nimis hora*) time too late, which *Esau* fell vnluckely into, when *He sought the Blessing with teares, and could not finde it*. It may be the Statues, or the Guides, or thy owne Eyes, may be denied thee, and then too late thou enquirest. Whiles the Booke of God is not perused,

Esa 8.20.

Word, Minister, Vnderstanding.

his Temples not frequented, nor his Throne ſollicited by Prayers, hard heartedneſſe ſteales on vs, and like *Sampſon* bound by the *Philiſtims*, wee would breake their Bonds and caſt their Cordes from vs; but our *Dalilah*, our Folly, hath beguiled vs.

Returne. Is this all? No, there is ſecond Fruit growing on this Tree, of equall neceſsitie, greater vſe. After Enquiring, followes Returning: you are gone wrong, returne into the way of Peace; *Enquire* it firſt and hauing found it, Returne, put your feete into it. God warnes you by the reuelation of his word (as the *Wiſe-men* by the viſion of a Dreame) *to returne into your Country*, whither you would ariue, and where onely is your reſt, *another way*. If euer this exhortation was neceſſarie for *Edom*, let me thinke it fitter for *England*: (as ſinfull as wee are, let mee yet ſay, there is more hope of our repentance, then of *Edoms*:) Our Iniquities as great, our Inſtructions greater then theirs; what remaines, but our Repentance? neuer more need: Our ſinnes are not low, ſlow, few, or ſleightly done; negligence ſinnes, ſecurity ſinnes, contempt ſinnes, preſumption and hard-heartednes ſinnes: heere is the Scorners Chaire: the Drunkards Bench, the Idlemans Cuſhion, the Vſurers Studie: Oh where is Repentance to rouze theſe? God is angry; wee haue been ſmitten, not in the Skirts and Suburbes of our Common-wealth onely; our Cities Body, and whole vnity hath been pearced to the ſoule, *The whole Head hath been ſicke, and whole Heart heauie*: Where is the Phiſicke of Repentance? I can ſhew you many Actors, preſenting themſelues on the Theator of this World; I ſee not Repentance play her part: I can point you to Vſurie robbing, grinding, ſucking blood, cutting throates, whiles he ſits in the Chimney corner, and heares of his Zant's, whelpes, vnderling-Theeues ending their dayes at the Gallowes. I can ſhew you Couetouſneſſe ſwearing for gaine, crouching, ramping,

Math. 2. 12.

playing

playing Ape, Lion, or Deuill, for Money: I can discouer to you Drunkennesse rising early to the Wine, Malice making haste to the death of *Ammon*, Ambition running after Honour, faster then *Peter* to the Sepulchre; Pride whirling in the Charriot, Wantonnesse shutting vp the Windowes; Bribery creeping in at the Keyhole, euen when the doore of Iustice is locked vp against her. Among all these I see not repentance: Doth she stay till the last act; I feare the Tragedy of many Soules ruine will be done first. This Land is full of sinnes, (let me speake impartially) this Cittie: as many Lines meet at the Center; so all sinnes by a generall confluence to this place: *Glomerantur in vnum innumera. pestis Erebj:* The mischiefes of Hell are swarmed to one Crowde, and we haue it. I know there are some *names in Sardi*, some that make Conscience of their wayes: the same ayre is drawne by men of as contrary dispositions, as is the opposition of the two Poles: that I may say of the liues of this Cittie, as one doth of *Origen's* writinges: *(Vbi bene, nemo melius: Vbi male, nemo peius,)* Those that are good, are exceeding good, and those that are euill, are vnmeasurable euill: nothing was euer so vnlike it selfe. You are as contrary as fire to water; but all the water of the one's deuotion, will not quench the fire of the others wickednesse: This latter is so monstrouly growne on vs with the times, that it is all, if the Idolatrie of *Rome*, or the Athisme of *Turkey* can goe beyond it. They are rare heartes, that care not more to seeme, then to be Holy, if perhaps, they will either seeme to bee, Rare handes, that are free and cleane from either blood or filthynesse: rare Tongues, that doe not vie Oathes with Words; making scoffes, scornes, flatteries, vaine speeches the greater part of their tongues exercise; that if their Words could be weighed, their Prayers of a yeare, are, not so substantiall and ponderious, as their Oathes of one day: It were no wonder to see these

Nil fuit vnquam sic impar sibi: Hor

abominations in *Dumah*, *Egipt*, *Babylon*; to find them in *England* is matter of amazement. It was an admirable & astonishing speach (the Prophet him selfe thought, by his aduertisement prefixed) *The virgin Israel hath done filthyly*. If Harlots and Brothels be vnchast, they doe not degenerate from their kind; in so pure a Virgin, no imagination would haue dream't it. It is no newes to find the Diuell in Hell: to haue him thrust into Paradise, tempting and preuayling with our first Parents, is horrible. Let *Rome* and *Turkey* swell with the poysons of Sathan till they burst, who wonders? To finde the sputteringes of his Venime in the Church, is grieuous: If we be accused for accusing of sinnes, let the Physition be blamed for discouering Diseases in the sicke bodie: we must speake; Oh yet--*Si nostra sperem precepossemoueri*, that wee could hope with any sayinges to moue you: If the worst come, I can but speed, as others before me. Be there no Vsurers, that say to the Gold in secret, You are my Confidence? (*Populus me sibilat, at mihi plaudo ipse domi*,) the world hisseth at me, but I hung & applaud my owne soule, & fat my spirits in the sight of my Bags. Is there neuer a Broker to comfort this Sonne of Death, in the distresse of his Conscience, with, *Vsury is no sinne, many learned men are of this opinion*? But I aske him if his Conscience can be so satisfied: would he not willingly giue one hundred pound bagge, to be secured in this poynt? Sure, it is (at the least) not safe wading farre in a questionable Water; if it could be safe to some, yet how many haue been drowned in this Whirlepoole? I confesse that flesh and blood puts the Bladders of Wealth and Promotion vnder their Arme-holes, and the Diuell holds them vp by the Chinne, till they come to the deepest, and then, as the Priestes serued *Iudas*; they bid them shift for them selues; and wanting the helpe of Repentance to swimme, downe they sinke (*In profundum inferni*) to the bottomlesse bottom of Hell. These two,

Esay.

Hor.

are

are not vnfitly compared to two Milſtones; the Vſurer is the nether Stone, that lyes ſtill, hee ſits at home in his warme Furres, and ſpends his time in a diueliſh Arithmeticke, in numeration of Houres, Dayes, and Moneyes, in ſubſtraction from others eſtates, and multiplication of his owne, till they haue diuided the Earth to themſelues, and themſelues to Hell. The Broker runnes round like the vpper Mil-ſtone; and betwixt both theſe, the Poore is grinded to powder.

Vſury (you ſay) is exploded among Saints; I would you would deale no worſe with Couetouſneſſe: But alas, this is too generall a fault, to giue any hope of amendment. He that railed on *Beelſebub* pulled all *Ekron* about his eares: He that ſleighted *Melchom*, prouoked the *Ammonites*; But hee that condemnes *Mammon*, ſpeakes againſt all the World This is the delight, the loue, the ſolace of many, the God of ſome: Pouertie, Sickneſſe, Age, are all the Diuels they tremble at; and *Belial*, *Melchom*, *Mammon*, Pleaſures, Honours, Riches, all the Gods they worſhip: Theſe three vſurping Kings, like the three ſeditious Captaines in *Ieruſalem*, or theſe three *Romane* Tyrants, *Caſar*, *Craſſus*, and *Pompey*, haue ſhared the World amongſt them, and left God leaſt, who owes all. *Lactantius* ſpeakes of one *Tullus Hoſtius*, that put *Feare* and *Palenes* into the number of Gods. It is pitty that euer his Gods ſhould goe from him; it is (not pitty, but) iuſtice, that theſe Gods, & the true God to, ſhould forſake ſuch reprobates, that idolatrize the honour to Creatures, wherewith they ſhould worſhip the Creator. But alas, how is *Pharaohs* Dreame verified among vs? *The leane Kine eate vp the fatte*: Gods leane Bleſsings, Riches, and Pleaſures, deuoure his fatte ones, Grace and Religion: How it diſhonours God, diſparageth our ſelues, and our Creation, to put Lead in a Cabinet of Gold, baſe Deſires in a faire and precious Soule. Wee neuer yet attained the top of *Mount Sion*; Hee

He that ſtands on the Towre of Diuine meditation, will iudge thoſe *Pigmeys*, which below he thought Giants: but we deſire not Heauen, becauſe we know it not, we neuer looke beyond our Horizon: we liue in our contented ſlauerie of *Egipt*, and neuer dreame of the freedome of *Canaan*. (*Vbi amor, ibi oculus:*) where the loue is, there is the eye. This S. *Auguſtine* ſhortly and ſoundly reproues: (*Si ſurſum es, cur deorſum cor?*) hath Nature giuen vs an vpright face, and a groueling heart? this is a prepoſtrous diſſimilitude of the minde and countenance: doe but compare (as lifting vp thy ſoule with thy eyes) heauen with earth and thou wilt change thy opinion: Through want of theſe meditations, theſe earthly vanities carrie away our enchaunted hearts, to neglect theſe better things of our eternall peace: and by the teſtimony of our Sauiour, *It is hard for a Rich man to get into Heauen*: The Prouerbe ſayth, *There is no earthly Gate, but an Aſſe laden with Gold can enter:* And this onely loding hinders our entring the gates of Glory. A wealthy and great man, ſerued vp to Gods table in his kingdome, is as rare as Veniſon at our Boardes on earth: there are ſometimes ſuch ſeruiſes, not often.

Ignotinulla cupido,

Prepoſtera diſſimulitudo vultus & animæ, &c,

Sen-

Is this all? no, (*Vidi Ebrioſorum ſitim, & vomitum famem.*) I haue ſeene Drunkenneſſe reeling from Tauerne to Tauerne, (and not ſeldome) from thence to his Stewes. It was the ſinne, nay the ſhame of Beggars: it is now the glory, the pride of Gallants: They ſhould dayly be transformed to the image of God, they come neerer and neerer to Beaſtes, (let me ſay) to Diuels: For Saint *Bernard* ſayth, (*Ebrietas eſt manifeſtiſsimum Dæmonium.*) Drunkenneſſe is a moſt manifeſt Diuell: They that are poſſeſſed with Satan, or with Drunkenneſſe, fall alike into the fire, into the water; they gnaſh alike, alike they foame: And as all the Diſciples could not caſt out that one ſort of Diuels; ſo not all the Preachers this.

Math. 17. 16. 21.

Gluttonie is not much leſſe generall, no leſſe euill

Drunken-

Drunkenneſſe makes a man ſo giddy he can not ſtand, and Gluttony ſo purſie, that he can not goe: That old Verſe and Rule is forgotten in our Feaſtes:

Too ſoone, too fine, too daintily:
Too faſt, too much, is Gluttonie.

There is an Appetite generall, when the Stomach can extract no more iuyce from Meates receiued, it couets more: There is an Appetite ſenſuall, when the rich dyes, *My Soule eate*, not my Body: Nay, are not ſome in this Citie, like thoſe *Horace* ſpeakes of, when their eſtate can reach but to Herrings, they long for freſh Salmon? We deſire the ſtrength of bodyes, and the length of dayes; our full Diſhes forbid it: If euer that Verſe was true, now is the time;

Non plures gladio, quam cecidere gula.
The enemies Sword kils not more, then their owne throat.

Sed prohibent grandes pœnæ.

Swearing and Whoredome I will ioyne together, (as moſt ſinnes goe by cupples) ſo the Prophet, *The Land is full of Adulterers; and for Oathes the Land mourneth.* Adde vnto Swearing, (the twin-borne brother of it) Curſing? a ſinne that makes God (the *ſummum bonum*) the baſe executioner of our reuenge: How ſtrange? when men grieue vs, to turne our teene vpon God, and rent him to peeces. Blaſphemers againſt mortall Princes are killed with the Sword, and all their eſtates confiſcate: againſt the Prince of Heauen it is not regarded.

Carnificem & Lictorem vindictæ noſtræ.

I muſt not forget my *Edomite*, the Gallant: If you would ſee an Impoſtume conflate and ſwolne vp with all theſe rancke corruptions, all the former miſchiefes, reconciling themſelues to a wretched vnitie in one ſoule; a packe and bundle of ſinnes ſnatched from their ſeuerall owners, (Enuy from the malitious, Haughtines from the Proud, Deriſion from the Scorner, &c.) and engroſſed to one heart, an Embleme, a Pageant, a ſhort Commentarie of all the Deuils proceedings, a Mappe of his walkes, plots, and Actions; behold the Gallant:

Gladio feriuntur, bonis ſico datis.

I taxe not the generous Spirit, whose birth and accoutrements are worthy and high, his minde humble. Oh how comely are good Cloathes to a good Soule, when the Grace within shall beautifie the Attire without; and not gay Ragges impudently beare out. Wicked actions: Farre be it from me to thinke these *Edomites*, are any other thing, then the Diamonds that grace our Ring; no, they are the gallant *Esaunites*, the profane Roysters to whom I speake, and that from a Text of Repentance, desiring from my soule, that they may scape the Burden of *Dumah* by reiecting the manners, and make more account of their Birth-right, then sell it for messes of Pottage, Lustes, and Vanities: But if they will note themselues with the Cole and Brand of Prophanenesse, they must not looke to escape our Censures: we cannot heare their Oathes, beating the vnvulnerable breast of Heauen, nor see their Pride, testifying *to their face*, if they should plead Innocence; nor be vnwillingly conscious of their Atheisticall Iestes, Libertine Feastes, worse then *Pagan* Adulteries, and charme our tongues with silence; when the glory of our God, the price of their Redemption, and the danger of their owne soules lye at the stake.

Hos. 7. 10.

There are other open, and infinite secret sinnes, which they thinke no eye sees: But there are witnesses, the Angels good and bad, the Conscience of the committers, and the Iudge of the Conscience: (*Si nemo, non tamen nullus*) if no man, yet not none: therefore what thou darest not to doe thy fellow seruant looking on thee, that dare not to thinke thy heauenly Maister looking in thee. I confesse, we haue a face of Religion, and lookes of profession, making toward *Ierusalem*; but how many make the noble Liuery of our Master, a shelter to these abhorred corruptions? and till the triall comes, it is not known whom many serue. A man that followes two Gentlemen, is not discerned which to serue, till they part com-

Quod non audes facere aspiciente conseruo: hoc ne cogites, inspiciente deo.

company: So long as Wealth & Religion go together, it is not apparant to which of them most adhere, till the crosse parts them, and then it is plaine and easie.

Were these the sinnes of *Edom*, and are they not the sinnes of *England*? The sinnes said I? nay, the Gods of *England*: For the Vsurer adores his Mettals, the Epicure his Iunkets, the Drunkard his Gallons, the Voluptuous his Lustes; the Adulterer his Harlots, the proud and gallant *Edomite* his gay Cloathes, and studied carriage: And as the *Israelites* cryed to their Calfe made of golden Eare-rings, *These are thy Gods oh Israel*; So we may speake it with horrour and amazement of these foolish, beastiall, diuelish sinnes, *These are thy Gods oh England*: weake, wretched, vnhelpfull Gods. For shame, what, where, are wee? could *Edom* euer be worse? Haue we deuoured so many yeares of Peace, ease, plentie, and saturitie; (if I may so call it) of Gods word; and are wee still so lame, leane, and ill fauoured in our liues? What shall I say? Hath the sweet Gospell, and the sober Preaching of it, made vs sensuall, senseles, impudent, franticke; as the nature of that Countrey is wonderfull, if true, that Raine causeth Dust, and Drought Durt? Haue the sweet Deawes of *Hermon* made the Hill of *Syon* more barren? Hath the Sunne of Plenty from the filth of our security, bred monsters of sinnes? Haue Gods Mercies made vs worse? What shall I say?

Exod. 32. 4.

Sic eitas dat Lutum, imbres puluerem. *Plin.*

Fathers and Brethren, helpe: Pitty the miscarrying soules, that haue no mercy on themselues: Our Wordes are thought Ayre, let our Hands compell them to the seruice of God: The word of Information hath done his best; Where is the rodde of Reformation? Let *Moses* Rodde second *Aarons* Word. The loues of Sinners, the strength of Sinnes; nay, Principalities and Powers are against vs, and we come armed with a few leaues of Paper: the keenest Sword is with vs, but it is in our lippes onely, *The Sword of the Spirit*: and though it can

Verbum informans, virga reformans.

Heb. 4.

deuide the *Marrow and the bones*, of an awaked Conſcience, alas it moues not the ſtony hearts: it ſhall ſooner double vpon our ſelues, then enter ſuch Mayled Conſciences: our blowes are filliped backe in contempt: be not wanting yee that haue the ordinance of God: You are his ſurrogates, and the Preachers hopes: good Lawes are made, the lif-blood of them is the execution: the Law is elſe a Woodden Dagger in a faire Sheath: When thoſe that haue the charge impoſed, and the Sword in their hands, ſtand like the Picture of *S. George*, with his hand vp, but neuer ſtriking: Wee complaine not of the higher Magiſtrates, from the Benches of whoſe Iudgement, impietie departs not without diſgrace, without ſtroakes: the blame lyes on inferiour Officers, who thinke their Office well diſcharged, if they threaten Offendours: theſe ſee, and will not ſee: Hence Beggars laze themſelues in the fields of idlenes; Hence Tauernes and Tap-houſes ſwarme with Vnthrifts; of whom, whether they put more ſinne into their bellies, or vomite more foorth, is a hard queſtion; I meane, whether their Oathes, or Ebrieties exceed: Hence we looke to haue Vagrants ſuppreſſed, Idleneſſe whipt, Drunkenneſſe ſpoke withall; but the execution prooues too often like the Iuglers feaſt, the Gueſtes ſet, the Table's furniſhed, Meate in Diſhes, Wine in Flaggons; but putting foorth their hands to take them, they apprehend nothing but Ayre.

The Medecine to heale all this, both for Patient and Phyſitian, is Repentance; not a iaculatory cry of, *Lord forgiue mee*, nor the flaſh of a melancholy paſsion; but a ſound, ſerious, and ſubſtantiall Repentance. *Rome* hath an holy Water of vertue; they ſay, to purge and waſh away all her ſpottes: *England* hath her holy Water too, which, too many truſt in for ſufficient, we looke vp and cry, *Lord thy mercy*, and wipe our lippes, as if we had not ſinned: yet by and by to our former vomite. But the

repentance

repentance, that resolues for Heauen, throwes away all impediments; if Gold, if pleasure, if a Throne were in the way, she would fling them aside; she hath an eye bent on the Mercy-seat, and a foote that runnes straight to it: she turns not into *Samaria*, because she is offered lodging there, nor into the Court of *Egipt*, to be called the Son of *Pharaos* Daughter: the pleasures of *Babilon* stay her not, the good fellowes of *Sodome* make her not looke backe: she forgets what is behinde, and neuer rests, like the Kine that caryed the Arke, till she comes to the fields of *Beth-shemesh*, the harueſt of grace and goodnesse; nor ceaseth lowing with sorrow, till she be sped of the mercies of God: she hath felt the weight of sinne & sorrow, and abhores the cause of them both: she hated not the Diuell worse then her fromer iniquities, and if it were possible, she would neuer more offend: This, this is to returne; what you want of this, you come short of repentance.

The third degree followes to make vp our perfection: If *Returning* might serue as a labour of (but) indifferent trouble, we could afford it, but we must come: You haue heard the *Whence*, heare the *Whither*. Thou hast not done with *Enquiring*, with *Returning*; *Vp and eate Elias thou hast a greater iourney to goe*: strengthen thy heart, Oh Christian, (*Restat tibi tertia meta*) thou hast a third marke to ayme at. *Come*, home to thy God, by a Chast and Holy life; it is not Current pay with God, to part with our Vanities, except we imbrace a Religous conuersation. *Paul* makes it as necessarie a part of Christianitie, to *Put on a new man*, as to *Put off the old*: It is not enough to cease doing euill, but it is damnable not to doe well: *He that gathers not with Christ, scattereth*. It was the threatning doome in *John Baptists* Sermon, not to the Barren, but to the Euill-fruited Tree. Christs speech carries the same sence and force against the *Pharises*, though spoken to his Disciples: *Except your Righteousnesse, &c.* he says not, Vnlesse your vnrighteousnes be

Come.

Vnde & quo.

Heb. 4.

deuide the *Marrow and the bones*, of an awaked Conſcience, alas it moues not the ſtony hearts: it ſhall ſooner double vpon our ſelues, then enter ſuch Mayled Conſciences: our blowes are filliped backe in contempt: be not wanting yee that haue the ordinance of God: You are his ſurrogates, and the Preachers hopes: good Lawes are made, the life-blood of them is the execution: the Law is elſe a Woodden Dagger in a faire Sheath: When thoſe that haue the charge impoſed, and the Sword in their hands, ſtand like the Picture of *S. George*, with his hand vp, but neuer ſtriking: Wee complaine not of the higher Magiſtrates, from the Benches of whoſe Iudgement, impietie departs not without diſgrace, without ſtroakes: the blame lyes on inferiour Officers, who thinke their Office well diſcharged, if they threaten Offendours: theſe ſee, and will not ſee: Hence Beggars laze themſelues in the fields of idleneſs; Hence Tauernes and Tap-houſes ſwarme with Vnthrifts; of whom, whether they put more ſinne into their bellies, or vomite more foorth, is a hard queſtion; I meane, whether their Oathes, or Ebrieties exceed: Hence we looke to haue Vagrants ſuppreſſed, Idleneſſe whipt, Drunkenneſſe ſpoke withall; but the execution prooues too often like the Iuglers feaſt, the Gueſtes ſet, the Table's furniſhed, Meate in Diſhes, Wine in Flaggons; but putting foorth their hands to take them, they apprehend nothing but Ayre.

The Medecine to heale all this, both for Patient and Phyſitian, is Repentance; not a iaculatory cry of, *Lord forgiue mee*, nor the flaſh of a melancholy paſſion; but a ſound, ſerious, and ſubſtantiall Repentance. *Rome* hath an holy Water of vertue, they ſay, to purge and waſh away all her ſpottes: *England* hath her holy Water too, which, too many truſt in for ſufficient, we looke vp and cry, *Lord thy mercy*, and wipe our lippes, as if we had not ſinned: yet by and by to our former vomite. But the repentance

repentance, that resolues for Heauen, throwes away all impediments; if Gold, if pleasure, if a Throne were in the way, she would fling them aside; she hath an eye bent on the Mercy-seat, and a foote that runnes straight to it: she turns not into *Samaria*, because she is offered lodging there, nor into the Court of *Egipt*, to be called the Son of *Pharaos* Daughter: the pleasures of *Babilon* stay her not, the good fellowes of *Sodome* make her not looke backe: she forgets what is behinde, and neuer rests, like the Kine that caryed the Arke, till she comes to the fields of *Bethshemesh*, the harueſt of grace and goodnesse; nor ceaseth lowing with sorrow, till she be sped of the mercies of God: she hath felt the weight of sinne & sorrow, and abhores the cause of them both: she hated not the Diuell worse then her fromer iniquities, and if it were possible, she would neuer more offend: This, this is to returne; what you want of this, you come short of repentance.

The third degree followes to make vp our perfection: If *Returning* might serue as a labour of (but) indifferent trouble, we could afford it, but we must come: You haue heard the *Whence*, heare the *Whither*. Thou hast not done with *Enquiring*, with *Returning*; *Vp and eate Elias thou hast a greater iourney to goe*: strengthen thy heart, Oh Christian, (*Restat tibi tertia meta*) thou hast a third marke to ayme at. *Come*, home to thy God, by a Chast and Holy life; it is not Current pay with God, to part with our Vanities, except we imbrace a Religous conuersation. *Paul* makes it as necessarie a part of Christianitie, to *Put on a new man*, as to *Put off the old*: It is not enough to cease doing euill, but it is damnable not to doe well: *He that gathers not with Christ, scattereth*. It was the threatning doome in *Iohn Baptists* Sermon, not to the Barren, but to the Euill-fruited Tree. Christs speech carries the same sence and force against the *Pharises*, though spoken to his Disciples: *Except your Righteousnesse, &c.* he says not, Vnlesse your vnrighteousnes be

Come.

Vnde & quo.

leſſe then theirs; but, *Except your righteouſneſſe be more, exceed, you ſhall not ſee heauen.* Hee that inquires the way to Heauen, and turnes toward it, hath paſt two degrees of my Text, and his owne Pilgrimage; but he gets little of either prayſe or comfort, except he come home to it: Heere is not ſo much perſeuerance leſſened, as perfection: there is extreme wrong, extreame right and mercie. The 2. firſt, ſhalbe ſhut out of Heauen; the laſt onely, hath a promiſe of entraunce. *Iudgment without mercie, ſhalbe to him that ſhewes no mercie*; not to the cruell onely, but to him that is but meerely iuſt: The want of Iuſtice is not onely damned, but the want of Mercy: the Rich Churle went to hell for not relieuing *Lazarus*, though he wronged him not. If the vſurer part with his extortion, the Wanton with his Minions, the Cheater with his Frauds, the Tradeſman with his Oathes, he thinks himſelfe by this time a high Chriſtian, and that God muſt needes bleſſe him, he is ſo repentant. If the long perſwaſions of many Sermons, can worke this on vs, that we abate of our former outragious licentiouſnes, we ſtraite ſpunge vp our ſelues; and with a conceite, that we haue done much for God, out-face all reproofes: but *he that hath much forgiuen him, loues much.* The Prodigall does not onely turne from his Harlottes and vices, but comes home to his Fathers houſe: There was no ſtinte in that ſinfull Womans penitence, till ſhe had powered floods of teares on the feete of our Sauiour: The Conſcience of *Zacheus* was not diſburdened, by ceaſing his extortion, but by reſtitution to the wronged, commiſeration to the diſtreſſed, euen to one halfe of his goods, and theſe are the commended penitents.

Summa iniuria, ſummum ius, et miſericordia. Iam. 2. 13.

How fortes our practiſe with this Doctrine? ſhew me a ſacrilegious Patron, a Pyrate of the Church, that (if his hand ceaſe frm ſpoyling God of his Tithes, yet) will repayre the breaches, his rapine hath made: ſhew me a Bribe-guilty Officer, ſeeke out with wette eyes, and reward

reward with a full hand, the wronged Suitors: how many are more cruell-hearted then *Iudas*, that neyther on repentance nor deſpaire will bring backe the price of the Poores Bloud, which they haue ſucked? Behold the earthly Churle to make his ſonne a Gentleman, proſtitutiug his honeſtie, conſcience, ſoule, and forſaking his owne *mercy*: (as the Prouerbe is vile, if euer true, *Happy is that Sonne, whoſe Father goes to the Deuill:*) After he hath Mowed-Corne, or fatted his Oxe, on the very place, *(Vbi Troia fuit)* where the Towne ſtood; nay, kenneled his Dogs within the walles of the Sanctuarie; and turned the Hall of Charitie into the Parlour of Pride; his Body ſinkes to the Graue, and (it is to be feared) his Soule to Hell, being rung thither with the Peales of Belles and curſes. The better inſtructed Heire, (to omit thoſe that exceed the Tyrany of their Fathers) ſeeing and deteſting his dead Fathers deader courſes, withdrawes his hand from extortion, from depopulation, but what reaſons make him a roiſtoret? it is enough (he thinkes) to ceaſe wronging. But *Curſe ye Meroz, ſayth the Angell of the Lord, Curſe the inhabitants thereof, becauſe they came not forth, to helpe the Lord in the day of Battaile*: Did they fight againſt God? No, they helped him not: that Seruant was condemned for clayming his owne debt: the Prayers and Faſtings of the *Iewes* were deſpiſed, for clayming their owne debts; and ſtanding vpon Sacrifice with men, Whiles they would haue mercy with God. *Nehemiah* threatned the ſame people with a ſtricter taxation: *They muſt reſtore the extorted Lands and Houſes of their Brethren; nay, remit ſome part of the debt, or they were Curſed with that feareſull Sacrament, the ſhaking the Lap of his Garment, ſo to be ſhaken out of Iſrael, all the Congregation crying, Amen.* Laſtly, beyond all exception, the manner of the Lambs comming to Iudgment, teſtifies as much; *Goe ye curſed*: For what cauſe? Becauſe ye denyed the Labourer his hire, or tooke

Non ignota cano.

Quis talia fando temperet à lachrimis?

Iudg. 5. 23.

Math. 18.

Eſay. 58. 3.

Neh. 5.

tooke Bread from the hungry, &c. No, these are crying sinnes, and *Hasten before vnto Iudgment*: But, *You gaue them not, therefore,* (*Ite maledicti*) Goe ye cursed; so *Come ye blessed.* What, because ye dealt iustly, and gaue euery man his due? no, these vertues may be in morall men, that want Fayth and Christianitie: But, *You gaue them* your owne *Bread hungry, and clad them Naked with* your owne *Cloathes*; therefore, *Come ye blessed.*

What vse you will make of this, I know not; what vse you should make, I know. If the Tree without good fruit shall be burned, what shall become of the Tree that hath euill? If Barrennesse be cast into the fire, what doth Rapine and Robberie deserue? If it be Damnation enough to deny our owne Bread, what is it to take away the onely Loafe, Coate, or Cottage of our poore brother? Woe to the Backe that weares the Garment, to the Bellies that deuoures the Food, they neuer swear for; I meane, that by force or fraude, tooke them from the owners. If *Nabal* and *Dines* burne for not giuing their owne, what shall become of *Ahab* and *Iesabel*, for taking away the Vineyard of *Naboth*? *If the righteous bee scarcely saued, where shall the Vngodly and the Sinner appeare?* 1. Pet. 4. 18.

Now after this Physicke giuen, I should aske many how they feele the Pulses of their Consciences beate? I presume on this reply: (*Notum loqueris*) you but guild Gold, and minister to vs such Phisicke, as we haue taken before. All this wee know; (we doe not euermore plie your vnderstandings with new things; but lay old, almost dead and forgotten, fresh to the Conscience:) I aske further, how much of this haue you practised? and still looke for an affirmatiue answere, All this, *haue I kept from my youth.*

Let vs reason and discusse this matter a little. To *Enquire*, is hearing, or rather harkening to the word: to *Returne*, is repenting: to *Come*, is beleeuing, or rather looking

king more toward perfection, proceeding into the ripenesse of Fayth. This latter is so necessarie, that wee can not come to God with his acceptance (our comfort,) if we leaue our Fayth behind vs; without this, *Impossible to please him*, to be *rewarded of him*. This our Charter whereby we hold al our Priuiledges, our Title in *Capite* to Earth and Heauen: But (*Sub Iudice Lis est*) the great Iudge of Heauen shall one day censure it: meane time, giue me leaue to helpe thee, peruse this euidence of thy Fayth, whereon thou so presumest. Christ dying, made a Will, sealed it with his owne Blood; wherein hee bequeathed a certaine Inheritance to his Brethren: the Conueyance is the Gospell (this his Testament:) the executor of this Will is the Holy ghost: our Tenure and Euidence is our Fayth. Now, thou layest title to *Ierusalem* for a childs part: What's thy title? in Christes name and right: What Conueyance did Christ euer make thee of such a portion? Yes, hee conueyed it to mee by Will: What, by a speciall name? no, but by a generall title to all Beleeuers: That I am one of these. Here's, my Euidence, my Fayth. Let God alone to try thy Fayth: If thou commest to mee for counsell, sayth S. *Iames*, thou must shew mee another Euidence; *Shew mee thy Fayth by thy workes*.

If thy heart be corrupt, thy hands filthy, thy tongue false, thy Euidence is but counterfaite, Christ giues not title of inheritance in Heauen, to such as haue no holinesse on Earth: *Know yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued, neither Fornicators, &c. And there shall enter into it no vncleane thing, nor any thing that worketh abhomination, or lyes.* Perhappes thou wilt yet stand vpon it: Produce thy Witnesses: they are onely two, thy Life, thy Conscience: they cannot speake with thee against their maker and thine. Thy Life speaks lowde, and plaine: Thy Pride, Drunkennesse, Oppression, Cousenage, Lustes, Blasphemies,

1. Cor. 6. 9.

Reue. 22. 27.

manifeſt thou haſt but a broken title: and *Paul* pleads
Tit 3.8. againſt thee from this cleare aduantage: *Proteſt to them
yee beleeue in God, that they be carefull to ſhew foorth good
workes.* They that haue the euidence of Fayth, muſt haue
the witneſſe of Workes: It is a poore deed, without wit-
neſſes. Thy conſcience ſpeaks plaine too, that thy Faith
is but a carnall perſwaſion, bred of ſecuritie; a forged
Euidence, made by a falſe Scriuener the diuell, to deceiue
thy owne eies and the worlds, not Gods. Now, where is
thy claime? ſtand vpon good aſſurance, leaſt when that
ſubtile winnower Satan come to ſift thee graine after
graine, thou prooueſt Chaffe: wee may come with this
carnall perſwaſion, little better then reprobate hope to
the Temples, to the Pulpits, to the Sacraments; but if
we come ſo to the tribunall of *CHRIST*, woe vnto vs:
the too much truſting to a verball, leane, ſicke, ſtarued
Fayth, deceiues many a ſoule: whiles we couet to be *Iu-
ſtifidians*: in opinion, we prooue *Nullifidians* in practiſe:
no matter for wiſedome in the Soule, grace in the Con-
ſcience, honeſtie in the life; if the profeſſion of Fayth be
in the tongue: But the Poore may ſay, as hee in the Co-
medie, (*Oculata mihi ſunt manus, credunt, quod vident:*) My
hands haue eyes, and they beleeue what they ſee. Wee
carry the formes and outſides of Chriſtians, and thinke
God beholding to vs, for gracing his materiall earthly
Temples; when in the Temples of our owne hearts, we
ſet vp the Idols of our owne affections; yet are theſe the
Hiſce Deus templis gaudet, &c. Temples wherein he is beſt pleaſed to dwell: But if we
be come to God by Fayth, hee is alſo come to vs by
Grace: *The ſpirit of Chriſt is in vs, if wee be not Reprobates.*
2. Cor. 15. 5. Rom. 8. 9. 10. *And if this ſpirit be in vs, the body of ſinne is dead,* at leaſt hath
his death-wound. But alas, in how many of vs doth
ſinne liue, dwell, (I would I myght ſtay there, nay euen)
Dominandi vim, Damnandi vim. raigne? as if Chriſt had come to deſtroy the Diuell,
and not the workes of the Diuell; to free vs from the
damnation, and not the dominion of ſinne: But hee
that

that tooke from ſinne the power to condemne vs, tooke alſo the power to raigne in our mortall bodyes; And the ſecond is but a conſequent of the firſt, poſt-ſcribed with that word of inference, now then, &c. Thus Chriſt came not onely to binde *The Diuell, but to looſe and diſſolue his workes.* Rom. 7. 25. & 8. 1. 1. Ioh. 3. 8.

I haue read and obſerued in the Hiſtorie of *Scotland*, a certaine controuerſie betwixt that Kingdome and *Ireland*, for a little Iland that lay betweene them, either claymes it as their due; and the ſtriſe growing hot, was falling from words to blowes: but Reaſon moderated both ſides, and they put it to the deciſion of a *Frenchman*; who thus iudged it: Hee cauſed liuing Serpents to be put into that Iland; if they liued and thriued there, hee iudged it *Scotlands*; if they pined and died, hee gaue it for *Ireland*. You can apply it eaſily: If the venemous Serpents, Poyſons, and corruptions of our natures batten and thriue in vs, we are Satans; if they languiſh and conſume, we are Gods. Thus is the Title ended for the freehold of our Soules, by what ſure rule we may know whether they belong to Hell or Heauen. If our heartes be vnſtabled of theſe beaſtiall Luſts, and trimmed vp with Sanctimony to entertaine our holy Gueſt, there ſhall be a reciprocall and enterchangeable comming of vs to Chriſt, and Chriſt to vs: and wee ſhall as ſurely *Suppe with him* in his Court of Glory, as *Hee hath ſupped with vs*, in our *Houſe of Obedience*. Reu. 3. 20.

Let vs onely feare, leaſt our want of Repentance hinder this. I ſhould haue earſt obſerued it, as a materiall inſtruction from this place, I could not finde a fitter time to inſert it, then here, to draw your comming with more alacritie. There is a reſeruation to repentance euen to abhorred *Edom*: Let the ſonnes of the prophaneſt *Eſau* repent and they ſhall not be forſaken of Mercie: *Returne and come*, and your *Night* threatned, ſhall be made a ioyfull *Morning*, though it had as cer-

taine, and defined a time, as euer had *Ionas* doome against *Nineueh*, the ſet boundes of fourtie dayes, with a *Non vltra:* yet be you humbled, and this iudgement ſhal be diſpenſed with. If there be ſuch mercy to *Edom*, let mee ſay boldly, repenting *Iſrael* ſhall not fayle of it: the Night ſhall linger, and the Sunne be kept from ſetting, if wee will returne in our Day? the threatnings of God haue a condition included; that generall, that promiſed, that neuer refuſed interpoſition of repentance. As abſolute as the ſpeach might ſeeme to *Abimmelech* with-holding *Abrahams* wife, *Thou art but a dead man*; yet it had an implicite condition, *Except thou reſtore her vndefiled*, as appeares by the ſequell. It is a common Fountaine, whereat euery repenting ſoule may drinke; *At what time ſoeuer, what ſinner* ſoeuer, *repent* of what ſinne ſoeuer, &c. And if yet any feele themſelues thirſty, weake, and not throughly reſolued, let him for euer confute the diſtruſt of his owne heart, the malice of Sathan, the preſent difficulties, with that of *Ieremiah*, where in expreſſe words, our Repentance is ſayd to make God repent, euen of his threatned, and intended Plagues,

Ier. 18. 4.

God hath threatned to all ſinners, a Night of ſorrow, and it ſhall as ſurely come, as euer Euening ſucceeded day: but there is an *Except*, that ſhall ſaue vs, a ſeaſonable and ſubſtantiall repentance: if wee turne from thoſe winding Labyrinths of ſinne, and come home to God, he will ſaue vs from this Night, that we periſh not: there is no comming to GOD, but in and by Ieſus Chriſt; through his Sonne muſt God looke at vs, and wee at him; that he may be merciſull, we hopefull.

Come then beloued, to Ieſus Chriſt: behold him with the eyes of Fayth, ſtanding on the Battlements of Heauen, and wafting you to him: come freely, come merrily, come with ſpeed; come betimes, leaſt when you would, you cannot for want of direction, dare not for

for want of acquaintance with him: he that comes not till the laſt gaſpe of extremitie, knows not how to come, becauſe he begins but then. How prone are our feete to forbidden pathes? the Fleſh cals, wee come: Vanitie cals, we flocke: the World cals, wee flie: Let Chriſt call early and late, and eyther wee not come, or vnwillingly, or late, or with no purpoſe to ſtay. How iuſtly may he take vp that complaint againſt vs, that againſt the *Iewes*; after all my promiſes, aſſurances, reall performances of Mercies; *You will not come vnto me, that you might haue life*; Perhaps, when we are weary of ſinne and ſinne of vs, then let God take vs; he will none of the Deuils leauings. Some would come, but for ſome impediments; that other Childes Portion to be made vp; ſuch a Houſe to be builded, ſuch a Ground to be purchaſed; this ſame *But*, Marres their comming, as he in the Goſpell, *But* for burying his Father; and that other, *But* for Bidding his friends farewell; ſo, *But* for *Mammon*, and that wee cannot be rich with a good conſcience; *But* for Pleaſures, that wee cannot be wanton, yet nouriſh the hope of ſaluation. *But* for theſe (*Veruntamens*) *But's*, they would come, (*Sed vix ſunt viſi, qui cernere niſi,*) we haue all one *But*, one exception or other, to keepe vs from our Chriſt: yet *Paul* counts all theſe but droſſe, but dung: And if any thing ſeeme fayrer in thine eye then Chriſt, (*Detur digniori*) giue thy ſoule to the worthier: Wee can extreamely affect no earthly thing, but the Diuell (at one time or other) will bring it into oppoſition with Chriſt, as the Moone and the Sunne, to ſee which of them ſhall be eclipſed. Alas, how ordinary (yet how vile is it (*Poſt-ponere Chriſtum bonibus, quinon aquauit angelis?*) to ſet Chriſt after our Oxen, that hath made vs equall to the Angels? yet all thoſe friends, whom we ſo truſt, ſhall ſooneſt faile vs, and at our moſt need runne from vs, as Vermines from an houſe on fire. Giue me leaue to ſhew you this indig-

John. 5. 40.

nitie offred to Christ by a *Metaphor*; familiar comparisons giue the quickest touch to both vnderstanding and conscience.

A certaine Gallant had three Friendes: two of them flattered him in his loose humours; if in this, I may not rather call them Enemies: The third, louingly dissuaded him from his follies: on the two flatterers, he spent his Patrimony; The third he castes off with contempt: his ryot and wealth gone, his Friendes went too; for they were friendes to the Riches, not to the Rich man: Debt was required, hee arrested, and the Prison not to be auoyded: in this calamitie, he studies refuge; hence bethinkes himselfe of his two Friendes, of whom he desires reliefe: the first's answere is cold and short, *Alas, I cannot spare it, you should haue preuented this earst:* The other speakes a little more comfort; *I haue no Mony to helpe you*, yet I will beare you company to the Prison-doore, and there leaue you: The distressed man findes small satisfaction in all this; therefore as his last refuge, hee calles to minde his third Friend, whom he had euer scorned, wronged; and after much wrastling betwixt shame and necessitie, hee sendes to him, with no lesse earnestnesse, then humilitie, discouers his exigents, requires helpe: the Message scarce deliuered, hee comes with speed, payes the Debt, sets him at libertie, nay repayres the ruines of his estate. The Rioter, is Man; the two flattering Friends, are Riches and Pleasures; these the soule of man embraceth, spends her strength and time, most precious Riches, on them: The third Friend, that rebukes his sinnes, is Christ; this because distastefull to blood and flesh, without regard to his sauing health, is reiected: at last, all the time of Grace spent, the soule (so farre) in Gods debt, is arrested by one of Gods Seriants, Sickenesse, or Calamitie, or an afflicted Conscience; then those Friends begin to slinke; Pleasure is gone sodainely,

so-

ſo ſoone as the Head begins to ake : Riches (perhaps) will offer to goe with him to the Priſon doore, the gates of Death, the preparation to the Graue : the fainting Soule fore-ſeeing the falſhood, weakeneſſe, aggrauation of his miſeries ; with an humbled Heart, remorſefull Conſcience, Teares in his eyes, Prayers and Cryes in his tongue, ſollicites, his neglected Sauiour to pittie his diſtreſſe, and haue mercy vpon him : theſe Meſſengers haue no ſooner pierced the Heauens, but downe comes the ſpirit of Grace and Mercie, with Pardon and free Remiſsion, payment of all Debts, & diſcharge of all Sorrowes.

If euer you meet with Friend more able, more willing, more certaine, to doe you good, reiect this Counſell ; *The breath of all men is in their Noſtrilles, and there is no helpe in them though they were Princes* ; when not onely their materiall partes, Fleſh, Blood, Bones, and Marrow, but euen part of the inward man, ſo farre as their worldly intendementes went, *Their Thoughtes Periſh.* But GOD was, is, and is to come ; not onely in Power, but in Mercie, Sweetneſſe, Protection. *Ieſus Chriſt yeſter day, and to day, and the ſame for euer.*

Pſal. 14. 6.

Heb. 13.

That Ieſus Chriſt put into our mouthes a tongue to *Enquire*, into our heartes a purpoſe to *Returne*, into our liues a grace to *Come* home to holyneſſe, and himſelfe.

This God graunt for his mercies ſake, Ieſus Chriſt for his merits ſake, the Holy ghoſt for his names ſake, to whom be aſcribed all Honour and Prayſe, for euer and euer. Amen.

FINIS.